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ABSTRACT

This study examined the views of English citizens and community leaders regarding problems related to disaffected, disadvantaged, culturally diverse groups. The Community Cohesion Review Team (CCRT) investigated issues needing to be addressed to bring about social cohesion. Communities were deeply polarized, with separate educational systems, community and voluntary bodies, employment systems, places of worship, languages, and social and cultural networks. The lives of culturally diverse peoples did not overlap or promote meaningful interchange. While some communities worked to overcome this challenge, others did nothing. There was little evidence of open, honest dialogue and there was reluctance to confront issues and find solutions. This failure ran through most institutions, including political parties and volunteer organizations. There was little attempt to develop clear values regarding what it means to be a citizen in modern, multicultural Britain. Many programs designed to tackle the needs of disadvantaged, disaffected groups instead institutionalized the problems. There were many differences in opportunity related to housing, employment, and education. Appended are areas and organizations visited; the questionnaire, respondents, and responses; analysis of the concept of community cohesion; and examples of cross cultural work by diverse young people. (Contains 10 references.) (SM)

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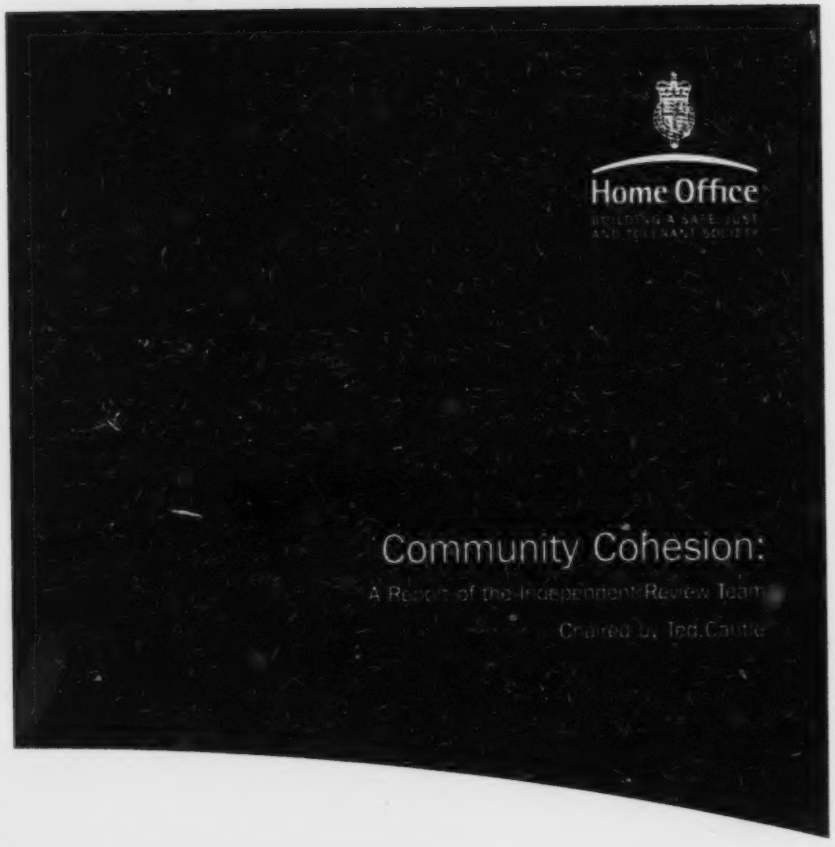

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FOREWORD

During the spring and early summer of 2001, there were a number of disturbances in towns and cities in England involving large numbers of people from different cultural backgrounds and which resulted in the destruction of property and attacks on the police. Whilst these disturbances were rightly condemned by all sides of the communities affected, the Government made clear its determination to establish why these disturbances took place.

Some areas, such as Oldham and Burnley, established local enquiries to find out more about the particular circumstances in their own communities which gave rise to these events. The Home Secretary's response was to set up a Ministerial Group on Public Order and Community Cohesion to examine and consider how national policies might be used to promote better community cohesion, based upon shared values and a celebration of diversity. At the same time, he also established a Review Team, led by Ted Cantle, to seek the views of local residents and community leaders in the affected towns and in other parts of England on the issues which need to be addressed to bring about social cohesion and also to identify good practice in the handling of these issues at local level.

This report of the Community Cohesion Review Team (CCRT) sets out what they found in the places they visited and makes a number of recommendations for action which they consider will improve community cohesion and help to address some of the factors which lay behind the disturbances earlier in the year. I would like to thank everyone who gave up their time to meet and give evidence to the CCRT and to those who provided input either by writing to the team or responding to their questionnaires. All contributions were greatly appreciated.

I would also like to particularly thank all the members of the CCRT who put so much of their time, energy and wisdom into producing this enormously valuable report. It will undoubtedly help guide future policies and practice in a variety of different areas of both local and central government. I hope it will also be used by local communities themselves as they work to overcome the problems of the past.

John Denham
Home Office Minister of State

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Chapter 1

Introduction

1.1 The Community Cohesion Review Team (CCRT) was set up to identify good practice, key policy issues and new and innovative thinking in the field of community cohesion. The Terms of Reference were specifically:

> *'To obtain the views of local communities, including young people, local authorities, voluntary and faith organisations, in a number of representative multi-ethnic communities, on the issues that need to be addressed in developing confident, active communities and social cohesion.*
>
> *To identify good practice and to report this to the Ministerial Group, and also to identify weaknesses in the handling of these issues at local level.'*

1.2 We were aware that some towns and cities had already set up their own enquiries following disturbances during the summer and had already been the subject of Ministerial and other visits. However, it was not our intention to cover the same ground – we were less concerned with the particular circumstances of each area and wanted to try to focus on the lessons for national policy and practice. The CCRT visited Oldham, Burnley and Bradford and, recognising that there may be both similarities and differences between communities that did not experience the same disturbances, the team also visited Southall, Birmingham and Leicester. A visit to The Black Community Forum in Sheffield was also arranged. A full list of the places and organisations we visited is at Appendix A.

1.3 At each of these visits the team met local community leaders, voluntary and faith organisations, the CRE and BME organisations, Government Offices including officials tasked with delivering regeneration programmes, and youth and community workers. The team were also particularly anxious to hear the views of young people and visited schools and community projects involving young people. As part of the information gathering stage the team also tried to identify what went wrong in the areas which experienced disturbances and what went right in others.

1.4 Apart from hearing about what had happened in the past, the team wanted to hear the views of the local residents about what changes they would like to see at a national level, bearing in mind their local experience. Therefore these visits represented not just an information gathering exercise but a real opportunity for local people to have an input into Government thinking and future strategy. Consequently, it was equally important for the team members themselves to have an open mind as to the causes of the disturbances and what possible solutions might be found to improve community cohesion and avoid future difficulties. This was especially so given the limitations of what the team could see or the number of people we could meet during the course of a series of one day visits. Whilst we could not, and did not try, to assess the problems and pose solutions for each area it was however possible to identify common threads and good practice.

1.5 As an aid to the information and opinion gathering stage of the team's work, we decided to issue a questionnaire to as many organisations or individuals as possible. This included Chief Executives of local authorities, the police, the CRE, REC, Trade Unions Council etc. The questionnaire (see Appendix B), covered the issues which the team had identified as being contributors to good community cohesion and also invited recipients to indicate any other areas that they felt were important to consider.

1.6 Finally, after the team had had the opportunity to consider and discuss what had been seen and heard during the course of the visits and, as a result, had begun to formulate what might be proposed in the report, we invited many of the people we had met during our visits to attend a presentation of the team's initial findings and recommendations. The purpose of this was to test out on those who had a direct stake in improving community cohesion what they thought about our recommendations and give them another opportunity to have an input into the report. This took place in London on 19 November and was attended by over 60 people from around the country. This was a valuable exercise and we would like to thank all those who came to this event for making it such an informative and interesting day.

1.7 The team were also very grateful for the advice and support provided by our two independent advisors, Mike Briggs who is a former Deputy Assistant Commissioner in the Metropolitan Police who was able to assist us with policing issues and Dr Zubaida Haque from the DFES who provided a valuable insight on education issues. We would also like to thank Dr Rosalyn Lynch of the Home Office's Research Development and Statistics Unit for providing the contribution of Section 3 and Appendix C.

1.8 Although we very much hope that this report will be seen as offering some practical recommendations aimed at improving community cohesion, we are nevertheless aware that in the fairly short time we have had to examine this issue there may be some things which deserve a greater depth of consideration and consequently will merit further work. Nevertheless we believe that even where that may be the case, this report should act as a steer as to what needs to be done in the future.

1.9 We are very conscious in writing this report, how many people have provided us with their thoughts, ideas, opinions and suggestions for a way forward in what is a very complex and important part of everyone's daily life. The disturbances which occurred during the summer should not be seen as being ' a little local difficulty' and we were constantly struck by how many people we saw who felt that the same could quite easily have happened in their community. However, it is not simply a matter of chance and we have tried to identify a range of contributory factors and suggest many ways in which community cohesion can be improved.

1.10 We would therefore wish to thank everyone who helped us in our task, including those officials in the Regional Government Offices who organised and assisted us on our visits, but particularly all the residents, faith leaders, community workers and Councillors and local authority officers who gave us their time and advice.

1.11 The members of the Community Cohesion Review Team were:.

Ted Cantle (Chair) who is an Associate Director of the Improvement and Development Agency (IdeA) for Local Government. Until March 2001, he was Chief Executive of Nottingham City Council and has previously worked for Leicester City Council, Wakefield MDC and Manchester City Council. He was also Under Secretary at the Association of Metropolitan Associates (AMA). Mr Cantle is also, presently, a member of the Environment Agency Board, The Queens Medical Centre, Nottingham, NHS Trust and chairs the Department Of Trade and Industry local government Construction Task Force.

Andrew Rowe who retired in June 2001 after 18 years as a Conservative Member of Parliament. His interest in community organisation began in 1965 in Scotland. As Director of Community Affairs for the Conservative Party (1975-79) he worked to improve the mutual understanding of the Party and ethnic minorities. He served on the Committee which examined the education of ethnic minority children. He has spent much of the last 5 years helping to establish the UK Youth Parliament of which he is a founder trustee.

Baroness Uddin has been a senior social services officer and a local government advisor. She is a Labour Peer and Deputy Leader of the London Borough of Tower Hamlets.

Bob Purkiss who is the Chair of the European Monitoring Centre on Racism and Xenophobia (EUMC) based in Vienna. He has been the UK Representative of the EUMC since 1997 appointed by the Home Office. Mr Purkiss is also an independent consultant with Lord Ouesley in D.R.P. Principal Consultant with Focus Consultancy, and an expert advisor to EU accession country governments on human rights and equality issues.

Darra Singh who joined Luton Borough Council as Chief Executive in May 2001. Prior to this he was the Regional Director (North) for the Audit Commission Best Value Inspection Service. Mr Singh's career also includes periods as a Chief Executive of two different London based housing associations, a policy role for a housing unit for London Boroughs and work in the voluntary sector.

Mohammed Taj is a full time Lay negotiator for bus workers, based in Bradford. He is also a member of the General Executive Council of the Transport and General Workers Union and the Trade Union Congress.

Humera Khan is a freelance Consultant and researcher. She has a background in Equal Opportunities and is currently focusing her work on improving policies for services for the Muslim Community. She is one of the founder members of An-Nisa Society.

Daljit Kaur who works as an Employment and Training Manager for Sheffield City Council with a particular focus on Equal Opportunities and Best Value. In a voluntary capacity, she is Secretary of an umbrella organisation called Black Community Forum Ltd based in Sheffield. This organisation represents 93 black and ethnic minority community groups and has a particular interest in issues surrounding education, employment, housing and social and economic development.

Bob Abberley is an Assistant General Secretary for Unison , Great Britain's largest Public Service Trade Union. Mr Abberley spent most of his Union career working in the Health field and is a member of the NHS Modernisation Board. He currently has overall responsibility for Unison's equality work with a particular focus on the implementation of the recommendations contained in the Macpherson report into the death of Stephen Lawrence, together with the amendments to the Race Relations Act

Dave Hey is currently employed by the Salfia Association, a Muslim Community Organisation aiming to provide a range of social care services to the whole community at its centre in the Scout Hill area of Dewsbury.

Ahtsham Ali is Project Co-Ordinator of the Himmat Project, (which operates in Halifax, Bradford and Keighley). He has 13 years experience of working with Muslim youth from mainly Pakistani and Bengali backgrounds. He was Chief Editor of *Trends*, Britain's biggest- selling Muslim magazine and President of *Young Muslims UK*. He has an MA in Theology and Religious Studies, specialising in Islam and Christianity. For the last 8 years he has designed and run programmes of work for disaffected Muslim youths referred mainly from schools, and some from the Probation Service. He has lectured throughout Britain and abroad on the future of Muslim communities.

ADVISORS

Dr Zubaida Haque presently works for the Department for Education and Skills within the Strategy and Innovation Unit. She has amanaged a project on widening participation in education, training and the labour market for people from different social class and ethnic backgrounds, and is now leading on work around issues of education and community cohesion.

Michael Briggs who is a former Deputy Assistant Commissioner in the Metropolitan Police (1961-98) and who worked for the final 2 years of his police career in the office of Her Majesty's Chief Inspector of Constabulary. He is an acknowledged authority on police and community and race relations issues.

Secretary:
Eric Downham – Race Equality Unit, Home Office

Assistant Secretary:
Altaf Rasul – Race Equality Unit, Home Office

Chapter 2

Executive summary

Our findings

2.1 Whilst the physical segregation of housing estates and inner city areas came as no surprise, the team was particularly struck by the depth of polarisation of our towns and cities. The extent to which these physical divisions were compounded by so many other aspects of our daily lives, was very evident. Separate educational arrangements, community and voluntary bodies, employment, places of worship, language, social and cultural networks, means that many communities operate on the basis of a series of parallel lives. These lives often do not seem to touch at any point, let alone overlap and promote any meaningful interchanges.

2.2 A Muslim of Pakistani origin summed this up:

> *'When I leave this meeting with you I will go home and not see another white face until I come back here next week.'*

Similarly, a young man from a white council estate said:

> *'I never met anyone on this estate who wasn't like us from around here'.*

2.3 There is little wonder that the ignorance about each others' communities can easily grow into fear; especially where this is exploited by extremist groups determined to undermine community harmony and foster divisions.

2.4 Some communities had responded to this challenge with vigour and determination, and had done so over a long period of time. This commitment was much less evident elsewhere, or was not shared by the principal agencies and community leaders. Indeed, some agencies were not used to working together, or had not even met together previously.

2.5 But meetings are one thing, an open and honest dialogue are quite another. We found little evidence of such a debate and rather, a reluctance to confront the issues and to find solutions. It was evident that this failure ran through most institutions, including the political parties and even voluntary organisations.

2.6 In such a climate, there has been little attempt to develop clear values which focus on what it means to be a citizen of a modern multi-racial Britain and many still look backwards to some supposedly halcyon days of a mono-cultural society, or alternatively look to their country of origin for some form of identity.

2.7 Unfortunately, the programmes devised to tackle the needs of many disadvantaged and disaffected groups, whilst being well intentioned and sometimes inspirational, often seemed to institutionalise the problems. The plethora of initiatives and programmes, with their baffling array of outcomes, boundaries, timescales and other conditions, seemed to ensure divisiveness and a perception of unfairness in virtually every section of the communities we visited.

2.8 We were, however, inspired by the many young people we spoke to, but they seemed to be participating in regeneration and other programmes against the odds and with very limited and fragile resources. Indeed, many community based schemes – including those developed and run by statutory agencies – seemed to be clinging on to the margins of anything that resembled a longer term strategy.

2.9 Area based regeneration initiatives clearly have a role to play, but in many cases they again reinforced the separation of communities and we saw few attempts to tackle problems on a thematic basis, which could have served to unite different groups. The development of cross-cultural contact and the promotion of community cohesion, was not valued as an end in itself. This also applied generally to the education sector and, whilst we witnessed some tremendous examples of cross-cultural development in particular schools, this was often not supported by the wider community and schools simply had to accept the cards that parental choices had dealt for them.

2.10 We recognised that some communities felt particularly disadvantaged and that the lack of hope and the frustration borne out of the poverty and deprivation all around them, meant that disaffection would grow. Yet they were not always well targeted, nor even identified. For example, some black and ethnic minorities felt that they were always identified without sufficient differentiation and 'problematised' as a result. Similarly, some poorer white communities felt left out completely.

2.11 Opportunities are also far from equal, with many differences in real terms, in respect of housing, employment and education. Good practice could be found and obstacles were generally overcome where there was the will to do so. This was not always evident and the means to develop and spread good practice did not generally exist. The same observation can be made in respect of policing, where there was not only inconsistency in their approach but also in the extent to which they felt supported and part of a positive vision for the local area.

Our aim

2.12 We believe that there is an urgent need to promote community cohesion, based upon a greater knowledge of, contact between, and respect for, the various cultures that now make Great Britain such a rich and diverse nation.

2.13 It is also essential to establish a greater sense of citizenship, based on (a few) common principles which are shared and observed by all sections of the community. This concept of citizenship would also place a higher value on cultural differences.

Our strategy

2.14 In order to develop some shared principles of citizenship and ensure ownership across the community, we propose that a **well resourced national debate, heavily influenced by younger people**, be conducted on an open and honest basis. This should also be used to develop a solid and **permanent infrastructure** to give younger people a bigger voice and stake in democratic activity.

2.15 The **resulting principles of a new citizenship** should be used to develop a more coherent approach to education, housing, regeneration, employment and other programmes.

2.16 In order to combat the fear and ignorance of different communities which stems from the lack of contact with each other we propose that each area should prepare a **local community cohesion plan,** as a significant component of its Community Strategy.

2.17 This should **include the promotion of cross cultural contact** between different communities at all levels, **foster understanding and respect,** and break down barriers. The opportunity should be taken to **develop a programme of 'myth busting'.**

2.18 We are aware that reports like ours can too easily gather dust on the shelves of our community leaders. This may be, in part, due to the resistance to change, but is also due to the lack of confidence that some people feel in tackling difficult issues like these. They may also be unaware of what can be done, or what has been done elsewhere. We therefore believe that **a new Community Cohesion Task Force should be established** to oversee the development of local community cohesion strategies and the implementation of the proposals set out in this report. This is a very considerable agenda, cutting across a wide range of local and national agencies and the Task Force should be powerfully positioned, with the full weight of ministerial support behind it.

Our proposals

2.19 Our proposals will help to ensure that structural reform takes place and 'mainstream' the process of community cohesion. Our principal proposals are listed in Section 6. **These are mainly practical measures – 67 in total –** which can be put in place by a range of agencies. They are set out under the following headings:

- Peoples and Values
- Political and Community Leadership
- Political Organisations
- Strategic Partnerships
- Regeneration Programmes, Initiatives and Funding
- Integration and Segregation

- Younger People
- Education
- Community Organisations
- Disadvantaged and Disaffected Communities
- Policing
- Housing
- Employment
- The Press and Media

Full recommendations

2.20 For a full list of our recommendations see Chapter 6. They are also listed under each of the themes in Chapter 5.

Chapter 3

The concept of community cohesion

3.1 Community cohesion is a term that has recently become increasingly popular in public policy debates. It is closely linked to other concepts such as inclusion and exclusion, social capital and differentiation, community and neighbourhood. In this way it has indirectly been the focus of a number of policies and initiatives aimed principally at reducing social exclusion.

3.2 **Forest and Kearns offer the following summary of the domains of Community Cohesion (see Table 1)**

Table 1: The Domains of Community Cohesion

DOMAIN	DESCRIPTION
Common values and a civic culture	Common aims and objectives. Common moral principles and codes of behaviour. Support for political institutions and participation in politics.
Social order and social control	Absence of general conflict and threats to the existing order. Absence of incivility. Effective informal social control. Tolerance; respect for differences; inter-group co-operation.
Social solidarity and reductions in wealth disparities	Harmonious economic and social development and common standards. Redistribution of public finances and of opportunities. Equal access to services and welfare benefits. Ready acknowledgement of social obligations and willingness to assist others.
Social Networks and Social Capital	High degree of social interaction within communities and families. Civic engagement and associational activity. Easy resolution of collective action problems.
Place Attachment and Identity	Strong attachment to place. Inter-twining of personal and place identity.

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The authors also suggest that the simplest observable measure of community cohesion 'would be of groups who live in a local area getting together to promote or defend some common local interest' (Forrest and Kearns, 2000:8).

3.3 A fuller analysis of the concept of Community Cohesion is attached at Appendix C.

Chapter 4

Observations on visits

4.1 The team made arrangements to visit Bradford, Oldham, Burnley, Leicester, Southall and Birmingham. During the course of each day, we met the Leader and Chief Executive of the Council, faith leaders, voluntary and community youth workers, the police and young people either in schools or at different community projects. There is only so much that the team could do in such a short space of time but we were not intending to try to establish all of the local factors in each place we visited. In Oldham and Burnley they have, in any event, established their own local teams to do this and we are very grateful for the help and insight the Oldham Panel and the Burnley Task Force have been able to give us in our enquiries. We were more concerned to speak to as many local residents as we could to try to identify a common thread, or themes, that they felt promoted community cohesion. We also wanted their views about how to minimise the possibility of any event, or series of incidents, acting as a catalyst which might then result in a break down of law and order.

4.2 We have also been fortunate to have had sight of the draft report prepared by the North of England Regional Officers of the Commission for Racial Equality. This struck us as being extremely informative and provides a great deal of very useful information and statistics. We were, therefore, able to draw upon the report for some of the background material about the places we visited. We look forward to the publication of the final CRE Report and are grateful to the officers from CRE for their assistance.

4.3 Whilst it would be unfair and inaccurate to say that what we observed in some places was all good and in others all bad, we were nevertheless able to detect some recurrent themes or practices which were present in areas which did not experience disturbances and which appeared to be absent in those areas where the disturbances took place. In Southall and Leicester in particular it was clear to us that there was a pride in their community and this was evident amongst many of the residents. It was also notable that diversity was seen as a positive thing and this was shown in schools where for instance pupils learnt about different religions and cultures and on the streets where festivals of all faiths were celebrated. This positive approach to diversity was adopted by the political, civic and faith leaders who held regular meetings with each other to discuss issues affecting the community and this openness and honesty meant that rumours and misunderstandings were less likely to gain credence and ferment resentment or jealousy.

4.4 The police in Southall, Leicester and Birmingham had also made great efforts to get to know their community with the emphasis very much on community or 'micro' beat officers. In Southall, the police also benefitted from a robust network of people they called 'intervenors' who had the credibility in a diverse community at times of tension to be able to counter myth and replace rumour with fact.

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4.5 Where high levels of poverty and unemployment were found community cohesion was unlikely to be very evident. Young people who were able to leave the community did so as soon as they could. Those who went to university were most unlikely to return either because they wanted to escape from their community or because there were simply no opportunities for them to use their qualifications. Those who were left behind or were economically unable to progress became trapped in this downward spiral. This was never more evident than in the housing market in Burnley where people who had bought houses many years ago and were possibly still paying off a mortgage had seen the value of their houses sink to as low as £1500-2000.

4.6 One activity which sadly seems to be present within all the communities we visited was drug dealing. Where the community is predominantly white, the dealers are also white and vice versa in ethnic minority communities. There was even the suggestion that in Burnley, some of the rioting which centred around a particular pub used by white youths and which was burnt down by a crowd of ethnic minority youths was in fact the result of a 'turf war' between drug gangs rather than a direct racist attack. Drug dealing was also not confined to the poorer areas we visited. We were told that Southall, which is relatively prosperous compared to other places we saw, was the cheapest place in Britain to buy heroin.

4.7 Although some police forces and local authorities had had some success in recruiting employees from the black and ethnic minorities, it was apparent that in many areas there was a severe under-representation of such employees and even fewer in supervisory and management posts. We also asked local authority leaders about the ethnic minority representation amongst their workforce and many did not know the full details and were able only to say they knew it was low. This does not indicate to us that this issue was being addressed as seriously as it should be and we believe more effort and perhaps more imaginative and determined ways of encouraging recruitment needs to be found.

4.8 We visited a number of schools and found some good examples of how young people from different ethnic backgrounds were able to mix and learn about each other's culture in a way that celebrated diversity. Breaking down barriers in this way and fostering understanding we believe will help to promote better community cohesion. Rushey Mead School in Leicester is a particularly good example of what can be achieved. We saw another example of how young people mixing together resulted in a closer understanding at the Bradford Foyer project. This is a local authority supported project for young people who have been excluded in some way or another in the early part of their lives and who come to the project to live together and study or work. Several of the young people we spoke to there told us this was the first opportunity they had had to really get to know others from a different ethnic background to their own. Where young people had the benefit of mixing in this type of environment they were not in favour of mono cultural or single faith schools.

4.9 We also however found other schools where the intake was almost 100% of one ethnic background. This was often the result of the school's catchment area being composed of one particular ethnic make-up but it could also arise as a result of the school's admissions policy. One C of E school for instance in the midst of an Asian community had a policy whereby pupils had to produce a letter from their local vicar to prove they and their parents were regular church goers. Consequently, Muslim parents rarely bothered to apply to send their children to this school and

were effectively excluded from it. Even where pupils are from mixed ethnic backgrounds, if they live in segregated housing they will need to be encouraged to mix outside of school. We were disappointed to find in one such school that when we asked if they invited each other to visit their respective homes, for instance for a birthday party, that they did not do so. Moreover it did not occur to them to do so and this may in part be due to concern about their parents' attitude to children from different backgrounds coming to their homes. Besides encouraging children to mix with each other this has to be extended to include parents as well.

4.10 The local civic and political leadership has also to be involved in promoting community cohesion between different groups and we saw both good and bad examples of this. Where local authorities were seen to be promoting diversity and not tolerating racism, for instance by ensuring that any racist graffiti was immediately removed whenever it appeared, and involving all the community or voluntary organisations in the decision making process when allocating funding, communities felt valued and had a stake in their future. All agencies, whether it is the local authority, police or faith leaders, need to have trust in each other and provide mutual support. Where a culture of blame was evident it appeared that community cohesion was going to be impossible to achieve. Where the local political leadership was either weak or divided, it left a vacuum which was then easy for extremist groups to move in and exploit. This was again particularly so in respect of Regeneration Funding where we saw evidence of resentment being fuelled by suggestions that one particular sector of the community was getting a disproportionate share of available monies or, for instance, a resentment that funding was being provided to minority ethnic groups for what some white political leaders saw as being unnecessary or trivial purposes.

4.11 This sort of divisive attitude was, we were told, also unfortunately promoted in some places we visited by the local media and the local press in particular. We were told for instance of the press publishing readers letters, usually unattributed, which were seen as racist in their content, or writing reports on crime which implied that black or ethnic minority people were responsible for the majority of all crime. Conversely in areas such as Southall or Leicester the local press had a very responsible attitude to these issues and were seen to be helping to promote cohesion throughout the community.

4.12 We also recognised that poverty and deprivation contributed to disaffection and social unrest, to a greater or lesser extent, in all the areas we visited. The co-relation is not, however, always straightforward and we believe that there is a case forr a review of resources more generally in relation to areas of greatest need. This should focus on some of the areas where employment opportunities are particularly difficult and where aspirations – and hope – are at the lowest levels.

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Chapter 5

Our themes and proposals

5.1 People and Values

5.1.1 It is easy to focus on systems, processes and institutions and to forget that community cohesion fundamentally depends on people and their values. Indeed, many of the present problems seem to owe a great deal to the failure to communicate and agree a set of clear values that can govern behaviour. This failure is evident at both the national and local levels, and it has led to community breakdown in some parts of the country, due to particular circumstances or triggers.

5.1.2 It is also easy to focus on the negative aspects of community relations, but we have been much encouraged by the very positive attitudes of many of the people we met. In particular, many of the young people, and those that work with them, have stressed their desire to break down the barriers between different groups in the community and to work together to build a harmonious future. For many of them, a priority is to control troublemakers, most of whom come into the area from outside. They also hope for changes in parental attitudes where they seem to want to cling to some past life, perhaps one left behind in their country of origin.

5.1.3 The failure to communicate is compounded by the lack of an honest and robust debate, as people 'tiptoe around' the sensitive issues of race, religion and culture. This appears to be prevalent within the black and ethnic minority communities as well as between white and non-white communities. Another, and related problem, is the failure to differentiate between communities and recognise that they are not the same and demand different consideration.

5.1.4 Britain, like almost all countries, has been affected by globalisation and is now host to communities for whom concerns about their country of origin can be refreshed daily. In these circumstances, strategies for making them feel at home, rather than as reluctant exiles, need to be established. As a nation we have to assert a clearer set of expectations to govern attitudes to relationships between different sections of the community. This needs a determined effort to gain consensus on the fundamental issue of 'cultural pluralism'. In other words, an acceptance, and even a celebration, of our diversity and that within the concept of citizenship, different cultures can thrive, adding to the richness and experience of our nationality. That also means an acceptance that we are never going to turn the clock back to what was perceived to be a dominant or mono-culturalist view of nationality. This will become less and less credible in any case as globalisation develops. But, we must recognise that globalisation threatens the identity of all races, culture and nations, and of both majority and minority populations within nations.

5.1.5 To gain acceptance for such a change, a national debate needs to be led by Government, with a view to developing a new compact, or understanding, between all sections of the community. This needs to be open and honest, without fear and favour. New people need to be brought in to the debate – there will be little value in those with old agendas trotting out their racist stereotypes, nor in the refusal to voice views for fear of recriminations. The debate must be governed by values of respect and humanity.

5.1.6 It also needs to be firmly faced towards the future and we propose that the opportunity be taken to ensure that this debate is heavily influenced by the younger generation, giving them a real responsibility to help shape the Nation of the future. (We also believe that this presents an opportunity to build a permanent infrastructure to give young people a real voice in society – see Chapter 5.7.)

5.1.7 We believe that such a debate should seek to determine both the rights and responsibilities of each community. Whilst respect for different cultures is vital, it will also be essential to agree some common elements of 'nationhood'. This might revolve around key issues such as language and law. For example, a more visible support for anti-discrimination measures, support for women's rights, a universal acceptance of the English language (seen as particularly important in some areas) and respect for both religious differences and secular views.

5.1.8 At a local level this debate could be resourced through regeneration and other funding initiatives, (and it should be seen as both legitimate and desirable to resource the promotion of new values, such as pride in a diverse community, or citizenship more generally –see Chapter 5.5).

5.1.9 We also need to create an expectation of change, with an understanding that both white and non-white communities will need to change both attitudes and behaviour. We believe that there are presently particular issues in respect of White and Pakistani youth (the main focus of the present disturbances), but other groups should also be targeted, where an evident need exists. (see Chapter 5.10.)

5.1.10 Successful change will require a greater collective and individual effort on behalf of all sections of the community, including the majority white community, to improve their knowledge and understanding of other sections and thereby reduce their ignorance and fear; and for the minority, largely non-white community, to develop a greater acceptance of, and engagement with, the principal national institutions.

5.1.11 We have resisted the temptation to set out our proposals for these new values as this should be the result of a debate. Nevertheless, we would expect the new values to contain statements about the expectation that the use of the English language, which is already a pre-condition of citizenship, (or a commitment to become fluent within a period of time) will become more rigorously pursued, with appropriate support. This will ensure that subsequent generations do not bear the burden of remedial programmes and, more importantly, that the full participation of all individuals in society can be achieved much more easily. This is not to diminish the value and role of second and minority languages, which reinforce sub cultural identities.

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5.1.12 We would also expect it to contain a commitment from all political parties to ensure a full representation of all minority groups, both at party level and within the political system generally, and that those minority groups will participate without the burden of 'back home' politics. (see Chapter 5.3.)

5.1.13 A similar commitment might also be expected in respect of equal opportunities for women, not only in respect of access to the main political processes, but to enable them to make choices about lifestyles, free from violence and intimidation. It must be recognised that within some communities, women and girls suffer added discrimination and we note that those communities are particularly hampered by this. Whilst such customs and norms may be the result of the most sincere intention, half of these communities can be effectively disenfranchised.

5.1.14 A further expectation might be in respect of employment and training opportunities, to bolster equal access and to foster a greater variety of career choices without undue constraints imposed by cultural traditions.

5.1.15 A meaningful concept of 'citizenship' needs establishing – and championing – which recognises (in education programmes in particular) the contribution of all cultures to this Nation's development throughout its history, but establishes a clear primary loyalty to this Nation. This is, after all, the responsibility of citizenship and a clearer statement of allegiance, perhaps along the lines of the Canadian model (see Appendix C) should be considered.

5.1.16 It is unfashionable to speak of loving one's neighbour, but unless our society can move at least to a position where we can respect our neighbours as fellow human beings, we shall fail in our attempts to create a harmonious society in which conditions have changed so radically in the last 40 years. Such respect depends, in part at least, on being open with one another about differences of belief, tradition and culture. In our anxiety to eliminate the forms of insulting behaviour and language, we have created a situation in which most people are now unwilling to open any subject which might possibly lead to uncomfortable differences of opinion. In this lies a big danger. If neighbours are unable to discuss differences, they have no hope of understanding them. Those who wish to cause trouble then have a fruitful field in which to operate. The recommendations in our report seek to create conditions in which all of us can engage in open debate on issues which affect us all and when, as is inevitable, disagreements become plain there will then be a real chance that they can be accepted with mutual respect.

Recommendations:

The rights – and in particular – the responsibilities of citizenship need to be more clearly established and we would expect to see some or all, of the above considerations strongly featured. This should then be formalised into a form of statement of allegiance.

However, this should follow an honest and open national debate, led by Government and heavily influenced by younger people. We believe that this should be initiated very quickly and lead directly to a programme of action.

The debate should ensure that in particular, it can relate to the most disadvantaged and disaffected groups.

We believe that this is a huge task in itself but, and as our list of recommendations demonstrates, there is much to be done to ensure that many further practical steps are now taken. We therefore propose that a powerful Task Force be established to oversee the development and implementation stages.

5.2 Political and Community Leadership

5.2.1 A significant component of the breakdown of community cohesion appears to be the extent to which a clear and consistent message has been evident from the principal political and community leaders, at a local level over a substantial period of time. We have seen good practice in this regard and believe that general guidance should now be prepared by the Local Government Association (LGA), utilising a specially tasked team for the purpose. The guidance also needs to cover how local ownership can be obtained across communities, as this is equally critical. In our view the lack of leadership in some areas has undoubtedly led to the growth of racist and extremist groups.

5.2.2 Leadership can, and in our view must, be both strategic and practical. We have seen examples of a clear determination to tackle racism and discrimination at the highest level, right down to ensuring that racist graffiti is immediately removed from every area. Leadership has, therefore, to pervade every level of each organisation. Even the best practice is far from perfect in this respect and we believe that a commitment to promote community cohesion through the development of organisations from top to bottom is now required.

5.2.3 Leadership and ownership needs to be backed up by action and we believe that each area should now develop a Community Cohesion Strategy, as a significant component of the Community Plan. Indeed, we would expect this to be part of a more broadly based vision for the area which, on the one hand, challenged the negative and, sometimes racist, views whenever expressed and, on the other, promoted a positive and supportive approach to diversity. For local authorities this could also be a means of discharging their new duty under the Race Relations (Amendment) Act 2000. The strategy will need to be based upon a comprehensive mapping of community needs and provide a means of addressing them with specific and over-arching strategies.

5.2.4 A local consensus on community cohesion can, and must, be built. Political and community leaders should see it as their responsibility to develop a strategy for community cohesion, as part of their vision for the area, but must also be prepared to engage with new and more players, in different ways. This should underpin community plans, regeneration and other key strategies, as well as policies for education, policing and service delivery and must be constantly updated to keep abreast of changing needs.

5.2.5 This could be facilitated by making the commitment to community cohesion a pre-condition of funding and other support from central government and other agencies (see Chapter 5.5. below).

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5.2.6 The advent of area committees and partnerships could be usefully developed in some areas to reach to a wider range of community interests and to provide more localised community leadership on this issue. We also believe that it is essential to extend delegation and trust small and community based bodies to develop plans for themselves.

5.2.7 Management systems and the organisation which underpin the political leadership, also need to reflect this approach and will have more credibility if they reflect the community they seek to serve. This must include women and it is noticeable that there is a particular lack of ethnic minority women in senior positions. Yet, very limited progress has been made in some areas we visited, barriers have not been removed to either recruitment nor to career progression. This must now be addressed more vigorously, with challenging and measurable targets.

5.2.8 The Team presented its draft findings to representatives of the areas it visited prior to finalising its recommendations. In general, these were well received, but there also seemed to be a strong desire to maintain the contact and develop and share good practice. Every agency is struggling with these difficult issues and we therefore believe that some form of inter-agency support group would be a very useful adjunct to the Task Force proposed above.

Recommendations:

Strong local leadership is an essential part of community cohesion and the Local Government Association should prepare guidance notes based on best practice. An inter-agency support group should also be established with a wide range of local representatives to assist the Task Force proposed in Chapter 5.1.

As part of the Community Plan, each local area should prepare a strategy to improve community cohesion, following a local debate, based on the themes identified in this report and other local factors. This should be run in parallel with the national debate and each should inform the other.

Local political and community leaders should also prepare a communication strategy which enables community cohesion strategies to be articulated, constantly updated and translated into an action plan with measurable outcomes. This should require the establishment of various cross community fora, involving representatives of sections of the community and charged with developing new approaches to fostering understanding and collaboration.

These approaches should be developed on a more localised area basis, wherever practicable.

The community cohesion strategy for each area should include a new and vigorous approach to recruitment, and career progression, in all key agencies, such as the police, local authorities, health authorities and regeneration agencies. Challenging and measurable targets should be set. This work should be co-ordinated at a local level and linked to

initiatives by private sector employers (see Chapter 5.13). This should also attempt to tackle some of the 'post code discrimination' faced by potential employees on some (predominantly white) estates.

Extensive diversity education and training in all key agencies will also be required, to recognisable standards. It should be undertaken by local communities themselves as part of a programme of cross cultural contact.

5.3 Political Organisations

5.3.1 Another significant – and related – matter is the nature of the local political parties and their role in relation to the elected representatives of the local authorities. We believe that clearer expectations of political representatives need to be established by the political parties, backed by better training and development programmes. This would involve not only the enforcement of anti-discrimination and anti-racist measures, but also a requirement for a much more in-depth knowledge and understanding of all community interests.

5.3.2 Political representatives of all mainstream parties should accept a meaningful role in the promotion of community cohesion, whilst visibly disowning all uninformed and inflammatory comments and leading a measured and responsible attempt to build consensus. As suggested above, the absence of positive leadership has led to the growth of extremist party political support in some areas. This work should be put in hand directly, so that agreements are in place prior to the local elections in May 2002.

5.3.3 In some areas, the Asian community have drawn our attention to a situation where some local political activities, including the selection of candidates, owe more to familial and other inappropriate connections, than to the legitimate and pressing concerns of the local electorate. The 'politics from back home' was often cited, not only as a distraction, but also as a factor in priorities and decision making, overriding the merits of the local circumstances. Such external pressures are not necessarily confined to any one community and will clearly militate against the building of a consensus in a local area.

5.3.4 Equally, it was suggested to us that some councillors had either solicited votes in return for support for community projects, or succumbed to undue pressure and representations. All institutions must examine their relationships with the different sections of the local community and ensure that there are no further 'sweetheart deals' with self-appointed, and often unrepresentative, community custodians. It is, of course, legitimate to represent a community of interest, but this has to be done in a transparent an open way and where the advantage sought reflects a genuine need and not political power relationships.

5.3.5 Some of these allegations may owe more to perception than reality, but we believe that they will need attention through training and development and strong action by the political parties and the Local Government Standards Board.

Recommendations:

Each mainstream political party must re-visit its code of conduct and the measures it takes to enforce it at a local level, in respect of community relations. It is suggested that a cross-party statement be prepared to set standards of behaviour and that this be established as an expectation for all local councillors, candidates and party activists. This should not attempt to silence debate, but ensure that the debate is conducted in a responsible manner. This should be in place prior to the local elections in May 2002.

Training and development for councillors and community leaders should be mandatory and greatly extended in this area. Political parties should also provide diversity education and training.

The conduct and probity of all those involved in local politics needs to be re-examined and a specific initiative should be undertaken by the Local Government Standards Board and other representatives from the local government community to pro-actively and positively address concerns such as 'sweetheart deals' and 'back home' politics.

The concept of probity will require redefinition or clarification to specifically tackle the problem of the provision of mono-cultural community facilities in exchange for political allegiance from specific communities.

5.4 Strategic Partnerships and Community Involvement

5.4.1 There is already universal recognition of the need to involve the local community in any aspect of change, although practice can vary enormously. However, consultation and involvement is often organised around particular areas and schemes, with much less emphasis on the need to develop and explain a city or area wide approach. This has meant that it has been possible for rivalries and jealousies to fester with all sections of the community feeling that they have fared less well than others.

5.4.2 The competitive nature and area basis of regeneration and other targeted programmes (see Chapter 5.5 below) has also helped to create divisions.

5.4.3 The advent of Local Strategic Partnerships (LSPs) has been helpful in providing a focus for community leadership, but they have not yet developed sufficient communication skills and individual members have not necessarily had the skills nor the resources to maintain the links with the community. In any event, they often have a stronger set of links to the major local institutional networks, than to the community organisations. This means that it has often proved difficult to dispel misconceptions about their priorities and plans.

5.4.4 A much more pro-active and transparent process is required to ensure that it is difficult for mischievous groups to exploit these concerns. This will have resource implications for each LSP. We also propose more longer term and robust ways of developing priorities and targets, and sharing a real commitment to meeting them, by developing partnership 'regeneration PSAs' (see Chapter 5.5).

5.4.5 Many LSPS are currently being accredited and we believe that accreditation should depend rather more on their strategic approach to serious issues such as these, rather than upon the LSP being able to demonstrate a 'tick box' approach to representation by different sections of the community. Representation of minority communities and of the (usually) majority white community (see Chapter 5.10 below) is, of course, relevant, but the present accreditation guidance (NRU October 2001) should look more strategically at the LSP's ability to understand the diversity of the local area and the impact of proposals and schemes.

5.4.6 The creation of a network of Community Facilitators is a useful and positive development. However, a more pro-active approach will also be required and it will be necessary to develop a means of embedding new values into local communities and gaining the ownership of local political and civic leaders. We have addressed this under other Chapters in this report.

Recommendations:

Each LSP should draw up a communications strategy which ensures a much fuller understanding of its programmes and priorities. This should include a training package for LSP members and formal links to a network of community organisations across the area. Resources will be required to facilitate this, but for the most part these should be provided through the capacity building elements of regeneration programmes.

However, LSPS should avoid linking each member to particular groups or areas which may lead to the development of a silo mentality which militates against a partnership approach. The emphasis should also be firmly on inclusive communications, not simply on those areas that are the focus of the latest initiative.

The accreditation process should be amended to ensure that it will depend not only upon the representative nature of its members, but a more strategic approach to diversity issues, expressed through its community cohesion strategy.

April 2003 should be established as a target for the production of the Community Cohesion component of the Community Strategy.

5.5. Regeneration Programmes, Initiatives and Funding

5.5.1 The most consistent and vocal concern was expressed about the damaging impact of different communities bidding against each other and the difficulty of being able to convince them about the fairness of the present approach. Indeed, many community leaders were themselves far from convinced about the coherence of the many centrally driven initiatives, often with different timescales, boundaries and objectives. Reference was constantly made to the fact that new initiatives are constantly being introduced, even before old ones have been completed; that national schemes, with national derived targets and priorities, disempower local communities; and that the complexity

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of bidding and funding arrangements take up disproportionate amounts of time. It may be possible for local community leaders to provide a better overall vision in which they can then locate these programmes, but success will be limited without further change.

5.5.2 The number of Government departments and other agencies through which funding is dispensed has grown and added to the confusion. Whilst, it may not be possible, nor desirable, to direct that funding through one source, it must be possible to develop a more coherent framework with one body responsible for brokering funding to the local level. This should also be prepared with a minimum of a five to ten year prospective.

5.5.3 There is, seemingly, a willingness to consider new approaches to 'joining up' these initiatives at both a local and national level with some small changes beginning to emerge. It is our view that more substantial changes must be made and these will inevitably entail the development of more local flexibility. The Neighbourhood Renewal Fund (NRF) does offer a different approach in which more is left to local determination. However, this is ironically, seen as yet another initiative at present and is seen to be dominated by local authorities. Nevertheless, it could be used to build funding regimes with a common application form and monitoring arrangement (the absence of which, together with the complexity of present forms and processes, has been extensively criticised by all local agencies we spoke to, especially the voluntary sector). Match funding rules, which are also an issue, could be tackled at the same time.

5.5.4 We were also implored to draw attention to the problem of the overall level of resources by all agencies. Whilst welcoming additional funding streams, local authorities, in particular, seemed to be trying to reconcile this with cuts in their mainstream programmes. The total funding available for regeneration was actually reducing in some areas, with a noticeable diminution of services available to young people (most youth services are non-statutory).

5.5.5 Government, possibly through a more powerful role for Regional Offices (or the Regional Co-ordination Unit) in relation to Area Based Initiatives (ABIs), should now be prepared to broker funding on a more holistic and more long term basis. The development of Public Service Agreements (PSAs) for Regeneration could be used as a means of addressing the apparent disparity between mainstream and special funding regimes and ensuring more coherent and longer term funding commitments. It is worth noting that the LGA advanced a similar proposal under the banner of a 'New Commitment to Regeneration' a few years ago, without success. A new PSA arrangement could embrace all partner organisations, using the LSP and Community Plan to create agreement.

5.5.6 The funding for housing improvement can distort regeneration programmes as it is capital intensive. Some form of separation may be required to ensure a more consistent and focussed approach on people, rather than property needs. Indeed, it is often found that a significant problem of the area based approach is that people move out of deprived areas as soon as they have the means to do so. Further, the definition of 'areas' is generally based on ward level information, rather than enumeration districts and this means that pockets of deprivation often go unaddressed with resources apparently swallowed up by single communities. This is not to say

that the desire to tackle multiple deprivation on an area basis should be completely abandoned and it does have some strengths. We believe it does now need to be modified and a much greater emphasis placed on thematic, and more inclusive, bids.

5.5.7 Further, the impact of the initiative and area based approach (and mainstream funding) on community cohesion has never really been considered. This now needs to be specifically addressed, at both the local and national level. Indeed, this dimension should be a factor in the allocation of funding, with equity and fairness required to be much more evident and transparent – and set within a clear local and national strategy. It should be located within the Community Cohesion Strategy (see Chapter 5.2.), with an impact assessment in each case.

5.5.8 Much more emphasis should be placed upon thematic programmes, with a more universal approach, rather than those locked on to particular geographic areas. This will lead to the possibility of programmes being designed to unite different communities. Thematic approaches might include, tackling drugs, achievement through sports and arts programmes, and literacy and basic skills development – across all communities. A range of thematic bids more flexibly applied and not limited to any arbitrary ward boundary, but which can nevertheless maintain an overview of any given area, may prove to be more effective in tackling multiple deprivation and be seen to be more equitable.

5.5.9 The promotion of 'cohesion' could itself become a desirable and legitimate focus for funding. Such an approach, however, should not be seen as an attempt to undermine separate and distinct cultures – this would not be compatible with valuing diversity. However it could be based upon ensuring inclusion by promoting commonly agreed objectives, such as literacy and citizenship and by promoting a better understanding of, and respect for, each other's communities.

5.5.10 Changes in funding to mainstream programmes, through previous and proposed changes to various ethnicity indicators, will negate the impact of funding for initiatives and should be re-examined. This again points to the need to consider access to, and funding for, all mainstream services as part of a holistic review alongside initiatives, with new brokering arrangements. The focus must remain on poverty and deprivation as it is clearly the major contributor to the problems of community cohesion. We would urge that a more concerted and longer term approach to regeneration is developed, preferably as part of the PSA process referred to above.

Recommendations:

All LSPs should ensure that their Regeneration Strategy and other plans clearly locate all initiatives within an overall framework with so that it is easier for particular communities to test the equity of future plans.

Central Government and its agencies should relate funding to mainstream resources by developing 'Regeneration PSAs' negotiated through one regional body, (presumably Government Offices or a stronger RCU) which can develop longer term approaches with less reliance on initiatives, embracing all partner bodies.

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This regional body should broker funding on behalf of others utilising a common system of application and monitoring, as part of longer term regeneration agreements.

All such agreements (and the strategies upon which they depend) should be scrutinised for the impact that they will have upon community cohesion.

Local partnerships should be asked to consider plans and funding applications specifically to address community cohesion in their area. We believe that imaginative approaches to this, for example, through sports and arts programmes, should be developed. LSPs should also automatically consider the impact of all proposals in respect of community cohesion.

Local partnerships should also be asked to develop a wide range of thematic bids as a more flexible and more equitable approach to regeneration, which whilst still allowing for area treatment, can focus on specific needs in all local communities. We would suggest that these are targeted at the needs of younger people, in particular and that they attempt to redress some of the acute problems of segregation of, and lack of contact between, particular communities. They must, of course, also recognise that poverty and deprivation have to be the primary focus of regeneration plans.

The impact of changes to ethnicity indicators should be re-considered, with a view to ensuring that needs are addressed and that funding changes are managed. This applies, in particular, to support for improving educational achievement.

5.6 Integration and Segregation

5.6.1 These concepts are often posed as alternatives and can therefore hinder a sensible debate. In fact, there are many different layers which need to be separated and considered. For example, communities can often be divided into distinct housing areas and many schools (including the existing faith schools – mainly Christian) can appear to foster separation.

5.6.2 Such divisions are unlikely to be problematic in themselves and will reflect individual preferences in some cases. However, difficulties are more apparent when the separation is multi-faceted – eg when geographic, educational, cultural, social and religious divisions reinforce each other to the extent that there is little or no contact with other communities at any level. This appears to allow ignorance about each community to develop into fear, particularly when fostered by extremists attempting to demonise a minority community.

5.6.3 Of course, some minorities choose to live within their own communities. For example, some would choose to live in a distinct area dominated by one culture and to ensure that there is a sufficient critical mass to support facilities such as shops and places of worship – and to try to ensure safety of community members. Some choices are not, however, always freely made and may simply reflect housing policies or the real constraints imposed by the deprivation of some groups or individuals.

5.6.4 This gives rise to two problems. Firstly, those choices constrained by negative factors such as poverty and from threats of violence and intimidation, could mean that particular communities are frustrated and resentful by being concentrated in areas with the worst housing conditions. In real terms, they do not have equal access to better areas.

5.6.5 Secondly, as suggested above, the legitimate choices to be separate in some respects may lead to complete isolation from other communities, because of the combined impact of such choices, whether they are constrained or not.

5.6.6 Programmes therefore need to be devised to counter, on the one hand, enforced choices and to ensure equality of opportunity in practical terms and, on the other, to counter the ignorance which may be associated with completely divided or segregated communities. We would emphasise that such programmes should be devised to inform the different black, asian and other ethnic minority communities about each other, as well as about the majority white community and vice versa.

5.6.7 Further, the development of potentially more segregated communities – for example through more mono-cultural schools, or the creation of housing areas, which are likely to be dominated by a particular community – should be balanced by action which fosters understanding of other communities. This should represent a very significant commitment and must be proportionate to the extent to which a community is separated at different levels. In other words, a new housing area or school which reinforces the pre-existing separation by employment, social, cultural, religious, geographic and other factors, will require a major programme to foster understanding of other communities on an ongoing basis.

Recommendations:

A very frank and honest analysis of the nature of the separation of each community should be undertaken at a local level to underpin the production of a Community Cohesion Strategy (see Chapter 5.1 above).

Programmes must be devised, as part of the Community Cohesion Strategy, with support at a national level, to promote contact and understanding between and within, the black and ethnic minorities, and the white community and faiths.

Other recommendations on this issue are contained under each of the relevant section headings. Many involve educational measures and should take the opportunity to do some powerful 'myth busting'.

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5.7 The Views of, and Facilities for, Younger People

5.7.1 We have been particularly struck by the views of younger people, who, in strong terms, emphasised the need to break down barriers by promoting knowledge and understanding of different cultures.

5.7.2 Younger people were seen to be leading the process of transition and should be given every encouragement to develop it further. Many of those we spoke to preferred integration on many levels and those who had experienced schools with a mixture of faiths, races and cultures were very positive about that environment. However, we cannot say whether they were representative, nor whether others would wish to stress the need to protect cultural identity with an emphasis on separation. It would seem however that the Ouseley Team came to the same view:

> *'What was most inspiring was the great desire among younger people for better education, more social and cultural interaction and commitment to contribute and achieve personal success. Some young people have pleaded desperately for this to overcome the negativity that they feel is blighting their lives and leaves them ignorant of other cultures and lifestyles'*

5.7.3 As stated above we do not see 'integration' and 'segregation' as necessarily opposed. The complete separation of communities based on religion, education, housing, culture, employment etc., will, however mean that the lack of contact with, and absence of knowledge about, each other's communities will lead to the growth of fear and conflict. The more levels upon which a community is divided, the more necessary and extensive will be the need to foster understanding and acceptance of diversity.

5.7.4 It is particularly important to target such programmes at younger people (though not exclusively so), as they are more receptive to change and their early views will shape their future lives.

Some ideas which have been suggested to us include:

- The twinning of schools with predominantly different cultures
- Joint sports development (possibly through an integrated centre for some activities) arts, music* and other cultural programmes
- Programmes based around schools but aimed at parental involvement (it was emphasised on several occasions, that the good work of schools is often undermined by prejudiced home environments where parents do not have the same access to cultural diversity)
- Local Youth Parliaments and other cross community decision making processes, for real choices in respect of the provision of services for young people
- Joint planning of community events on a city/area wide basis
- Universal citizenship education for young people, based on real contact with other communities.
- Development of youth inter faith networks

* See Appendix D for an inspirational example of cross cultural music development

5.7.5 The above will require resources, but these will be relatively small in comparison to other regeneration programmes and can be included as capacity building. Further, they can be used very effectively to tie into confidence building programmes for all young people, to build self esteem, reduce disaffection and boost achievement.

5.7.6 Facilities for young people, including those provided under the Youth Service are in a parlous state in many areas. Many impressive schemes which engage youngsters – particularly the disaffected – depend upon the goodwill of dedicated helpers in order to survive. We need a much greater investment.

5.7.7 Many activities organised by young people for themselves presently seem to lack resources and real engagement and empowerment will require a change in this respect. Indeed, resources targeted at young people overall seem low in relation to need, and presently underestimate the need to regard this area as one for real investment, producing longer term savings by cutting the tragic costs of disaffection and under-achievement. In many parts of the country young people regularly demonstrate that they are fully capable of discharging important responsibilities. Yet, in far too many areas, as many of those that we visited demonstrated, the opportunities for young people to devise and execute projects simply do not exist. This needs to change.

5.7.8 We therefore believe that consideration should be given to placing some aspects of youth provision on a statutory basis, to a given standard. The resources necessary to underpin this would obviously be necessary. Indeed, we believe that this must be addressed by Government, if the issues in this report are to be taken seriously.

5.7.9 Some rationalisation of youth services does, however, seem possible given the number of services provided and funded through different government departments and agencies. These are extremely difficult to 'join up' on the ground and new, but worthwhile, initiatives such as ConneXions and Youth Offending Teams have added to the complexity. The traditional role of youth services needs, in any event, to change and we have seen many new and imaginative initiatives, such as the use of unemployed people to take on youth facilitator functions.

5.7.10 Indeed, young (or younger) people from a background of disaffection, have become the most effective youth workers in many instances. Resourcing them, rather than mainstream professional bodies, may therefore be more effective and more cost efficient – and provide them with a development opportunity. There is a real opportunity for ConneXions to learn this lesson so that the new teams do not have a qualification threshold that excludes many such talented people.

5.7.11 The impact of positive role models for young people appears to have been considerable in many areas and should be reviewed with the intention of extending the possibilities. Again this holds out the possibility of developing new and non-traditional approaches. This is also true in respect of schools (see Chapter 5.8) and should include positive role models for groups who are under-achieving. Capacity building programmes may also be necessary to enable self development to take place, but that must invariably lead on to programmes of group and cross cultural development.

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5.7.12 There is also a need to give young people a bigger say and a bigger stake in decision making as the level of political and community engagement is presently low in all respects. This may not mean a lack of interest, however, and may simply reflect the need for the wider community to change present approaches to make them more meaningful and fulfilling!

5.7.13 The provision of summer facilities, which is also seen as another initiative, needs to be integrated into mainstream provision and made part of an all year round programme. Many young people felt that the programme had been especially valuable and had undoubtedly helped to defuse local tensions and improved community cohesion.

Recommendations:

A well resourced programme of engaging young people in the decision making process affecting their communities should be established, possibly by developing the Youth Parliament scheme. The form of engagement should respect the needs and style of young people, not replicate existing institutions. The aim should be to develop a permanent and robust infrastructure, with direct access to policy makers at a national and local level.

Resources should be made available to young persons groups themselves, on an executive basis, providing that they cross cultural and other boundaries (in line with our recommendations for all community groups).

However, a major review of youth services is now urgently required, with new provision developed on a more joined up basis. A stronger linkage between school based programmes (and outreach work), the voluntary sector and the various statutory services is essential.

We believe that some aspects of youth provision should be considered for a clear statutory role, to a given national standard. This must take account of resource requirements and may gain efficiency and clarity from the rationalisation of existing services.

However, new methods of service delivery seem to offer a greater prospect of success and there must be a clear aim of reaching out to disaffected youth in more engaging ways, perhaps by using peers, positive role models and individual capacity building programmes.

The production of a Community Cohesion Strategy (see Chapter 5.2 above) should embrace the school citizenship curriculum (a compulsory subject from September 2002), but not limited to it. It should also ensure the active support of parents and embrace the cross-community programmes recommended in relation to schools (see below).

Summer provision should be developed into an all year round service as part of mainstream provision.

5.8 Education

5.8.1 In all the areas we visited the quality of education was of great concern and whilst the over-riding need to improve schools in deprived areas is outside our remit, this pervades our remarks in this section.

5.8.2 All respondents stressed the primary need for schools to be of good standard, as the present variation in standards limited choice much more fundamentally than any other aspect of the school. Similarly faith based schools were favoured as much for their better than average results, as for the faith based education.

5.8.3 In terms of community cohesion, however, a significant problem is posed by existing and future mono-cultural schools, which can add significantly to the separation of communities described above. The development of more faith based schools may, in some cases, lead to an increase in mono-cultural schools but this problem is not in any way confined to them. We believe that all schools owe a responsibility to their pupils to promote, expand and enrich their experience, by developing contacts with other cultures (also set out below), or by ensuring that, as far as possible, they are represented within the school intake. Contact with other cultures should be a clear requirement for, and development of, the concept of citizenship education from September 2002 – and possibly a condition of funding. This should be seen as a demanding responsibility.

5.8.4 Certainly, the promotion of such knowledge and understanding about cultures outside the school would be easier where the intake had a better mix of cultures and faiths, as this would also allow friendship and parental networks to naturally develop more easily. We are concerned that some existing faith schools appear to be operating discriminatory policies where religious affiliations protect cultural and ethnic divisions.

5.8.5 We endorse the view of the Ouseley Report, in that it is necessary to overcome the:

> *'fear of confronting all white/and or all Muslim schools (this was written in the Bradford context) about their contribution, or rather lack of contribution, to social and racial integration'*

We also endorse the Government's view that new faith schools should be inclusive:

> *'we will support faith schools... to add to the inclusiveness and diversity of the school system and be ready to work with non-denominational schools and those of other faiths'*

However, the means to achieve this has not yet been established.

5.8.6. We would therefore, propose that all schools – whether faith or non-faith based – should seek to limit their intake from one culture or ethnicity. They should offer, at least 25%, of places to reflect the other cultures or ethnicities within the local area. We recognise that it is difficult to discriminate on the grounds of culture or ethnicity (the latter would be subject to legal challenge) and, in any event, the school may be less attractive to parents and children from other cultures. Indeed, the local culture or ethnicity may be the same as that of the predominant culture of the school.

5.8.7 Nevertheless, schools can and must make themselves attractive to other cultures and ethnicities from a wider area (many parents are prepared for travel of some distances at present to schools of their choice) over a period of time. This will be difficult at first but the offer of places on a more inclusive basis is the first step and a positive action programme will be necessary to underpin it. It is suggested that this will, in any event, be required in order to comply with the new duty under the race relations legislation. Catchment areas boundaries, feeder school systems and school families, can also be changed over time, if a positive role is played by schools, the Local Education Authority (LEA) the Local Authority (LA) and housing agencies. In any event a review of them will again be necessary to comply with the new race relations duty. Each Local Admissions Forum should be asked to review these matters and to embrace the spirit of this report. Housing policies should also be reviewed as they seem to be reinforcing existing patterns in some areas and this could have a fundamental effect on the composition of catchment areas (see Chapter 5.12).

5.8.8 Many people expressed views about 'segregated' or mono-cultural schools, including those which are faith based. Most people we spoke to felt that more such schools would add to the lack of contact and understanding between communities and we need to break that down. Nevertheless, there was also a clear recognition that as faith based Christian schools were already supported, fairness demanded that the same facility should be available to the Muslim and other communities.

5.8.9 There was also recognition that additional faith based schools would make little difference, given that many schools are already dominated by one or another ethnic or religious group, due to the segregated nature of catchment areas, (and feeder schools/school family designations) admissions policies or, parental choice. Further, in order to be able to offer all parents a faith school of their choice, a large number of such schools would be required and would simply not be practical.

5.8.10 In any event, the simple extension of faith schools raises questions about the nature of all such schools. What is needed is a change of emphasis so that all schools promote and foster an understanding of other cultures. It should be noted that some faith schools draw in a range of different cultures at present and some non-faith based schools can have a very narrow range of pupils, based around one culture. The issue is therefore not whether we should restrict or extend faith based provision, but how all schools ensure some diversity in their intake, or that other means are adopted to promote contact with other cultures.

5.8.11 Faith schools should adopt exactly the same positive approach as that set out above for all schools. However, they have some special arrangements which allow them to address the matter in different ways. Some faith schools presently attract students from different cultures or ethnicities either because that faith community is presently inclusive of them, or by limiting the school to a maximum from that faith (ie accepting a pre-dominant, rather than single faith basis for the school). We believe that either, or both, of these approaches should now be adopted by all existing and proposed faith schools. Indeed, they have the means to achieve this directly, as whilst it is not possible in practical terms, to define 'culture' and nor is it possible to discriminate on the grounds of ethnicity under present legislation, it is possible to determine intake by reference to faith, or denomination. This is in the gift of the church and faith leaders, who could advise both independent and state sector schools to open a proportion of their places, say a minimum of 25%, to other,

or non-faith, students. This would be entirely consistent with their stated desire to promote religious tolerance and understanding. It could also help to embed the proposed anti-religious discrimination legislation.

5.8.12 The above proposals would impact on a large number of schools, but some would remain single ethnicity or culture because the area itself reflects this, or because of perceived cultural barriers by parents. One alternative to this in the short term would be the bussing of children but this is unsatisfactory in many more respects. Parents may, of course, opt to travel where standards were high enough, or where there were other positive aspects to attract them. It is also possible that this might be achieved if funding incentives were provided to promote particular schools, possibly as a transitional programme. However, we believe that immediate steps should be taken to address the problems of mono-cultural schools by:

- The creation of inter-school twinning between schools representing the principal cultures. This could involve 3 or 4 schools.
- The development of joint sports, arts and cultural programmes between these schools
- Teacher exchanges and joint working
- Joint curriculum activities and learning programmes, with perhaps, part of the school week spent in another school
- Joint parental activities – eg cultural events and skills programmes
- Planned intake across the partnered schools, so that joint activities may eventually lead to a more mixed intake for each school
- Technological links between schools, including video conference and internet work.

Again, this should be done within the context of citizenship education and in certain circumstances could attract additional funding from regeneration and other programmes, such as Excellence in Cities and Beacon School programmes.

5.8.13 There is also a need to ensure that the teaching and ethos of each school reflects different cultures within the school and in the wider community. Further, a respect for different faiths and cultures throughout the day to day activities of the school also essential. Despite previous advice to schools on this matter, a rather euro-centric curriculum and pervasive Christian worship (even in schools with few, if any, Christians), is still evident. British history, in particular, should be taught in a way in which young people from ethnic minority backgrounds, feel a sense of belonging and ownership. But, everyone should share and value the historical achievements of all nations and cultures that now make up the United Kingdom. A failure to have a shared history is to condemn some sections of our nation to be forever strangers in their own country. It is understood that the forthcoming CRE report on integration and segregation will make proposals about the curriculum content of teaching in our schools and that should be welcomed.

5.8.14 Supplementary education also seems to reinforce cultural boundaries in some cases. Whilst it will be necessary to encourage youngsters to come to terms with their own identity there must be a clear commitment to both provide basic education support and to develop cross-cultural contact.

We believe that conditions should be imposed in funding arrangements to this effect and monitoring provided. Incentive funding could be provided to promote cross cultural provision, particularly where a wider parental or community involvement is envisaged.

5.8.15 More use could also be made of pre-school programmes. Programmes could be targeted at particular needs, such as those communities with a high incidence of trans-continental marriages. Sure Start can also be used positively to address community cohesion and the Ouseley report singled out such a scheme in which a rare opportunity was provided for parents and children from different communities to mix.

5.8.16 The data and information for post 16 achievement, qualifications and destinations for some of the cities we visited is poor and have not been broken down by ethnic group. There is some evidence, however, that some minority ethnic groups are less likely to stay on in post 16 education in some of these areas, as are some sections of the white community. Proximity of, and access to, FE was raised as an issue and we believe that this requires a further study. This could provide an opportunity for the new Post 16 Inspectorate, (in conjunction with the LA and LSC who will be responding to their report). Similarly, access to HE was raised as an issue where there was no local university which could cater for those ethnic minority students who would only attend if they could remain at home.

5.8.17 The lack of ethnic minority teachers in schools was also raised on many occasions and is clearly a problem. One black woman, who was presently on a teacher training course in a multi-cultural city, told us that she was one of just three students from black and ethnic minorities on her course with 120 students. This clearly needs to addressed. New forms of recruitment, for example through the progression of classroom assistants into teaching roles also need progressing. One school reported success with the use of a Graduate Placement Scheme. Again, this seems to depend on the will to make changes. We have noted earlier that some communities have notable elements of disaffection, for example young white males and Pakistani Muslim youths. They will need more role models in schools and there is a particular deficiency of male teachers at primary school level.

5.8.18 The training available for teachers (and school governors – where there is also a lack of representation) in diversity matters also seems to require attention and, in any event, appears to be a pre-requisite of citizenship education, a move towards more cross-cultural schools and a new programme of cross cultural contact.

Recommendations:

All schools should be under a statutory duty to promote a respect for, and an understanding of, the cultures in the school and neighbouring areas, through a programme of cross-cultural contact. This could be an expansion of the introduction of citizenship education from September 2002. Schools should not be afraid to discuss difficult areas and the young people we met wanted to have this opportunity and should be given a safe environment in which to do so.

This duty would also entail twinning between schools to compensate for lack of contact with other cultures in the school environment. This should embrace both curriculum and non-curriculum areas and should be recognised as a demanding but, potentially very worthwhile, requirement.

All schools should consider ways in which they might ensure that their intake is representative of the range of cultures and ethnicity in their local communities. Ideally admissions policies should avoid more than 75% of pupils from one culture or ethnic background in multi-cultural areas. They will need in any case to adopt a positive approach to the new duty under the race relations legislation.

Church and faith leaders should take advantage of their special arrangements and voluntarily limit the faith intake in both new and existing independent and state sector schools. This should again be by offering, at least 25% of, places to other faiths or denominations and would immediately be more inclusive and create a better representation of all cultures or ethnicities. (This would also be consistent with Lord Dearing's recent report in respect of CoE schools.) It would support the desire of church leaders to promote religious tolerance and understanding and help to embed the new discrimination legislation. In some cases, this may similarly require support.

All schools should ensure that, in teaching programmes and their daily activities, they respect the needs of different faith and cultures that make up the school and be inspected to this effect.

Supplementary schools should be funded principally for basic education, such as literacy and incentivised to provide cross cultural programmes. Pre-school programmes can also provide an opportunity for cross-cultural development.

A review of FE and HE on an area by area basis should be undertaken to ensure that opportunities are equally available to all sections of the community and that barriers are addressed.

The recruitment of ethnic minority teachers and governors also requires review, as does diversity training for all staff and governors. The problem of the lack of male teachers also needs to be addressed and could help significantly with later problems of disaffected youth.

5.9 The Funding and Role of Community Organisations

5.9.1 The responsibility for the fostering of understanding between distinct communities must not, of course, be left to young people and will rely on whole community support. We have been struck by the apparent success of those areas where funding has been used to build a coalition of interests and where there are firm expectations about working together for the good of that particular area. That can be contrasted with areas that have resourced many separate and distinct community interests, often for very similar purposes. These tend to reinforce cultural differences (and is inherently less efficient).

5.9.2 Similarly, there are some communities which have developed joint approaches for events planning in respect of religious festivals and other local activities. This has been successful in helping to promote co-operation between different community interests. In addition, partnerships have been developed to promote jointly produced local newspapers and magazines in some areas and there has also been a real effort to create a range of groups which can draw together the different communities to promote common interests. These might include:

- Inter-faith groups
- Business associations
- Police liaison committees
- Education and training projects
- Sports promotions
- Festival and events planning

5.9.3 However, this is much more about the creation of an ethos, which constantly promotes joint work and collaboration. Such an approach can be incentivised by an appropriate funding regime, which demands a contribution to wider aims and aspirations. This would make it very doubtful as to whether any community group, exclusively promoting the interests of one culture, race or religion, should ultimately receive financial support from public funds, unless the particular need is only relevant to that group and can only be provided in isolation.

5.9.4 In some cases funding also seems to have been made available to compensate for a deficiency in mainstream funds, where the provider has been unable or unwilling to bend mainstream provision to cater for particular needs. This seems to almost institutionalise existing arrangements, rather than promote change and results in even more initiatives without the benefits of more robust funding arrangements. We believe that funding bodies and local LSPs, in particular, should develop new funding guidelines which promote and support co-operation and collaboration across communities and provide for existing funding to change to a new basis, over a period of time.

Recommendations:

Each community should review the present arrangements for cross cultural joint working, with a view to maximising contact, awareness and inter-community activities.

Funding bodies should presume against separate funding for distinct communities, and require collaborative working, save for those circumstances where the need for funding is genuinely only evident in one section of the community and can only be provided separately. Funding should allow for this change to take place over a period of time.

Funding should therefore, generally be provided on a thematic basis, for example in respect of immigration advice, literacy, capacity building etc., and based on needs across communities.

5.10 Disadvantaged and Disaffected Communities

5.10.1 In terms of community cohesion, the equalities agenda has become heavily associated with black and ethnic minority groups despite efforts to promote a more inclusive agenda. There is an assumption that black and ethnic minority groups are in need and, in general, that their needs will be the greatest. However, this may not in fact, be the case and the characterisation of black and ethnic minority communities as 'recipients' needs to changed. For the most part, they are – or should be seen as – contributors. By the same token, tackling poverty and disaffection more generally should be seen as part of an equalities programme.

5.10.2 We received several representations about the way in which the focus on black and ethnic minority groups 'problematised' them. Similarly, white groups felt their needs were not always recognised. We must, therefore, re-define the equalities agenda, which clearly and fundamentally, relates to need and is not seen to exclude any community, such as the white community.

5.10.3 here is now an urgent need to recognise a more diverse and sophisticated approach to 'needs', which takes on board, for example, the new requirements of recent asylum seekers and the growing disaffection of young males from some established white communities.

5.10.4 We would urge the inclusion of representatives (and leaders) of a broader range of groups in strategic level planning of regeneration, alongside existing black and ethnic minority networks. Indeed, there seems to be an absence of white community leaders in some areas and it is assumed that their needs are being addressed by mainstream political and institutional leaders. This means that the views of the white communities are unheard in discussions about the distribution of resources.

5.10.5 This is likely to be assisted by a change from area based initiatives to more thematic approaches, based on need. For example, programmes targeted at young people involved with drugs, the development of literacy and communication skills, achievement through sport, or IT skills, irrespective of race, or area, might now be more appropriate and more inclusive.

5.10.6 In any event, it is essential that programmes of support are developed on a completely transparent basis and that attempts are made to establish needs which have an echo in all sections of the wider the community. Developing programmes in relation to Enumeration District need indicators rather than on wards (see Chapter 5.5) would also help to create a fairer means of addressing all needs.

5.10.7 However, a fundamental question needs to be asked; 'why it has been possible for extremist groups to stoke up such fear and hatred of black and ethnic minority faith communities?' And 'Why are some groups of white youths so lacking in self-esteem and confidence?' Similarly, most of the disturbances have involved youths of Pakistani origin and this seems to point to a growing disaffection, related to changes within their community and to an increasing marginalisation within society.

5.10.8 Islamaphobia was also identified as a problem in the areas we visited and for some young people was part of their daily experience. They felt that there were being socially excluded because of their faith and that this was not being recognised or dealt with. It is not simply a coincidence that the Pakistani community were, principally, at the centre of the disturbances. These particular issues need to be addressed with positive and proactive programmes, commencing with a research study in greater depth to ensure that all issues are properly identified and followed by an appropriately targeted programme.

Recommendations:

Funding and support should not follow an assumption that all black and ethnic minority needs are greater than other sections of the community, nor should a similar assumption be made where the bid is predominantly featuring the white community. Bids should be based on evidenced need, on a thematic basis, rather than particular communities and should not generally relate to areas that reinforce cultural boundaries (see also regeneration funding above).

Representation should be drawn from both white and non-white communities and the white community should be encouraged to develop a leadership capacity in the same way as the black and ethnic minority communities.

Further study (and action programmes) will be required to tackle those high risk areas, for example, in white areas where racism and intolerance is likely to develop and for youths of Pakistani origin where disaffection is clearly a problem at present. Islamaphobia also needs to be addressed as part of this work.

5.11 Policing

5.11.1 In general terms there has been a great deal of support for the Police and a recognition that their approach has improved considerably, for example since the earlier riots in Bradford in 1995. Most people we spoke to, including young people, want the Police to be more evident and to have a stronger and more visible role. A lot of concern was expressed about the pressure on police resources and most were sympathetic to them in this regard. However, there was also some strong views that were had been wrongly used to allow toleration, or containment, of serious problems and that there were now some virtual 'no-go' areas in respect of tackling drugs.

5.11.2 This seemed to be symptomatic of a more serious problem about the lack of a vision, shared between agencies, in some areas. Community Safety Partnerships had been expected to develop this vision, with a clear set of priorities and, in multi-cultural areas this reflects the view that responsibility cannot be left to the law enforcement agencies alone. The strategy should therefore address all aspects of crime, especially that which is racially motivated as well as positive measures to reduce community tension. Minority communities must also face the fact that over time they have adopted a toleration of certain types of criminality. We were also surprised to find, in at least one area, that the Police and local authority did not necessarily enjoy each other's

confidence. We found considerable differences in approach and that each felt undermined by the other, as a result. A Protocol of Support, based on a clear vision, should now be established in each area, through the Community Safety Partnership.

5.11.3 A number of concerns were also expressed about the extent to which the Police (and the local authority and other key agencies) have managed to become more representative of the areas they serve. Indeed, whilst some progress seems to have been made in some areas towards national and local targets progress is, in many cases, still slow and it is clear that more radical approaches will be necessary if step changes are to made. Unambiguous and sustained leadership is essential if these targets are to be reached. Such leadership is equally relevant to the wider issue of policing diversity as well as maintaining the morale of officers involved with violent and prolonged disturbances.

5.11.4 We were impressed by those forces that had developed area or 'patch' responsibilities, with a clear expectation that police officers establish formal and informal networks in those communities. The value of this sort of community policing cannot be over-stated, but does raise questions about such issues as pay and career progression to ensure that good officers are attracted to, and retained in, this role, particularly in difficult inner city areas. Indeed, the problem of continuity of police personnel at all levels seemed to be a problem and perhaps reflected the lack of importance attached to developing area responsibilities. Resources for Community policing are also often seen as the most vulnerable when funding is being reduced.

5.11.5 We were also impressed by those forces that were developing 'quality of life' targets for their areas as an addition to the normal crime statistics. This was thought to be much more relevant to the daily experience of many people, is worthy of further study and the validity of such targets needs to be recognised beyond the police service.

5.11.6 Those forces which have developed direct and responsive communications with all sections of the community, particularly young people, to counter rumours and provide information, seemed to have been more successful in building positive relationships and defusing potentially explosive situations. The Police should also engage with disaffected young people and try to develop them as community advocates.

5.11.7 Forces that had diversity training as a matter of course also seemed to be having more success, but only where the depth and quality of this had been properly evaluated.

5.11.8 One area that needs to be clarified is in regard to police powers in respect of marches, demonstrations and assemblies, where these may give rise to public order offences. Interpretations vary at present and further guidance is required.

Recommendations:

Local authorities and police authorities should establish a protocol of support and ensure that there are clear agreements in place to enable serious problems of both criminalty and tensions between communities to be tackled with the strong backing of both sides.

A good practice guide on communications systems with all sections of the community should be developed, particularly with young people.

This should embrace some of the arrangements presented to us which has required the re-organisation of police duties and of the designation of clear 'patch responsibilities'. This was seen to facilitate a network of formal and informal contacts between the police and community.

It is important that the lack of financial rewards, and career progression within, the field of community policing, especially in difficult inner city areas, is addressed.

A more pro-active approach with regard to the banning of potentially inflammatory marches, demonstrations and assemblies could apparently be taken by some forces and clear guidance should be issued nationally in this respect.

Models of diversity training should be examined to ensure an appropriate level of quality.

New and more radical measures need to be taken in respect of ethnic minority recruitment and several suggestions were put forward to us which should be evaluated.

5.12 Housing

5.12.1 The impact of housing policies on community cohesion seems to have escaped serious consideration to date. This is in contrast to the substantial work on equal opportunities in relation to access to local authority and RSL housing. However, this is clearly a major determinant of the shape of communities and will have profound implications on the relationship between different races and cultures. Furthermore, it will often determine catchment areas for local schools.

5.12.2 We have seen no evidence that the impact of new developments has been considered in relation to community cohesion. Indeed, some new estates appeared to simply reinforce present community settlement patterns and have thereby lost any opportunity to change catchment areas or promote cohesion. Further, there is scope for more creative ambitious strategies to provide more mixed housing areas and to provide supportive mechanisms for minorities facing harassment and intimidation.

5.12.3 We were asked to draw attention to the extreme problems of low demand for areas of housing in the North West of England. This was very evident in the older owner occupied sector where the value of terraced properties had fallen to just a few thousand pounds. (A similar problem is known to exist in the public rented sector in other parts of the area and in other parts of northern England). It is difficult to assess the effect of these extremely difficult circumstances upon community cohesion, except where the impact is disproportionately felt by one part of the local community. However, any serious measure of poverty and deprivation, of which housing is clearly one, will enable discontent to fester and for people to look to blame someone else.

5.12.4 We were particularly struck by the low demand for private housing in Burnley where there are currently 4000 houses standing empty. We saw street after street of terraced houses that were mainly boarded up, but amongst them were a few houses which were still occupied. Some of these were owner occupied and had been purchased many years ago and the owners were still paying off a mortgage. Unfortunately the value of these houses had dropped to around £1500-2000 each and consequently the owners were left with massive negative equity. When these properties are advertised for sale, the estate agent's boards often read 'Best offer so far £xxxx' These constant visual reminders of how the area has deteriorated must be extremely dispiriting for the residents.

5.12.5 Whilst the problem of low demand housing is largely outside our remit, the social and economic conditions that this problem is already creating is such that it will overwhelm the capacity of all agencies to be able to respond to other aspects of regeneration. Housing is clearly capital intensive and firmly related to particular areas, whereas many other aspects of regeneration are more 'people led' and will be shorter term programmes of support. This seems to imply the need to develop some separation within neighbourhood renewal, to ensure that such different approaches are not in competition with each other and that the capital required in areas like the north west can be identified. This, again, seems to point to the need to modify present area based approaches (see Chapter 5.5) and develop more flexible means to tackle different elements of regeneration on different boundaries and timescales, whilst maintaining a focus on area impacts.

5.12.6 The problem of low demand housing must be recognised as an economic issue, as is the problem of over-demand in the South East. We would recommend that this problem be addressed urgently in collaboration with the various North West agencies and related to Government regional economic policy.

Recommendations:

Housing agencies must urgently assess their allocation systems and development programmes with a view to ensuring more contact between different communities and to reducing tension. They must also consider the impact on other services, such as youth provision and health. It is also essential that more ambitious and creative strategies are developed to provide more mixed housing areas, with supportive mechanisms for minorities facing intimidation and harassment.

The impact of housing policies and programmes on school catchment areas in particular, should be subject to review and a significant part of each local Community Cohesion Strategy.

The problem of low demand housing in the North West should be separately considered and pilot programmes, developed to attempt to re-establish viable housing markets and stem decline. The impact of economic strategies on housing markets will also need to be carefully considered.

Housing expenditure is capital intensive and represents a long term investment in the social infrastructure. As such it possibly distorts regeneration programmes and may lead to an over-concentration on area based programmes. We believe some separate identification of funding is desirable with a clearer focus on regeneration from thematic people-led schemes whilst not detracting from the target to tackle poor housing in the social sector.

5.13 Employment

5.13.1 Employment opportunities in some areas are lamentably poor. This is true for some particular groups of white, black and Asian young people. Expectations are also very low in some areas and some occupations seem to be outside the knowledge and aspirations of some cultures.

5.13.2 Young women from some minority groups are, perhaps, most disadvantaged in this respect, but there are very noticeable and marked differences between all sections of the community which must be addressed if the concept of equal opportunities is to have any real meaning.

5.13.3 It is crucial that more schemes are developed, but with an increasing emphasis on linking this to school based provision rather than 'catch up' programmes. The new 'ConneXions' service has a crucial role to play here – provided that it reaches its full potential.

5.13.4 We are concerned about the 'typecasting' of certain groups in relation to employment opportunities and possible discrimination in some of the areas we visited. A number of notable private employers seemed to employ no visible minorities and 'post code discrimination' was also referred to by several communities. Further, employment patterns tend to reinforce the separation of some communities and thereby maintain a loss of contact between them.

5.13.5 We are also concerned about the under-representation of minority groups in both public and private sectors and believe that the local authority, local LSC and Employment Service, should develop 'compacts' with employers to ensure equal access for all sections of the community.

5.13.6 These 'compacts' should review existing employment and training schemes and how relevant they are in present circumstances. They should also consider how employment and training initiatives are currently organised and which parts of the initiatives add value to the business of mainstream institutions and employers. This will require examining how employment and training initiatives meet the needs of the employer as well as local communities.

5.13.7 New Initiatives might include partnerships working with New Deal and the ILM programme, incorporating best practice from existing employment and training initiatives and developing positive action. It is also useful to work with community based organisations, who can access funding, to provide placements within mainstream institutions for people who cannot access New Deal. A positive action graduate entry programme to allow people to access quality work experience and specialist training, has also some potential.

Recommendations:

Regeneration and other programmes should consider employment and training initiatives (including basic skills) as priority programmes. These represent an ideal opportunity for thematic cross-cultural approaches, based on the needs of all communities.

The emphasis should switch over time to school based schemes (and outreach from schools) to prevent disaffection and under achievement at the earliest possible stage.

Local authorities, LSCs, the Employment Service and other agencies should pioneer compacts with local employers (including those representing SMEs and the self employed) to ensure fair choice of all occupations.

A review of existing employment initiatives is also required.

A similar initiative should be taken with representatives of different communities to attempt to provide a more positive approach to the promotion of non-typical careers (including the Police and statutory agencies), on a voluntary basis.

5.14 Press and Media

5.14.1 We did not solicit views about the role of the press and media and were therefore surprised to find that they were criticised in all but one case. The criticisms ranged from the reporting of the disturbances where their role was seen to be inflammatory – though not necessarily deliberately so – to long term presentation of some areas as 'problem areas'. The printing of provocative 'letters to the editor' (often on an unattributable basis) may be defended as preserving free speech, but was also seen to undermine the freedom of minority communities in some cases.

5.14.2 We are given to understand that the review teams in both Burnley and Oldham will comment on their concerns.

5.14.3 Whilst individual reports may well be accurate or fair, perhaps the press and media should consider the cumulative impact of such reports. Further, whilst reports that contain speculation about the cause, effect and nature of disturbances and problems would be of little consequence for most issues, the impact of a similar approach to racial and cultural divisions should be reviewed.

5.14.4 Rather than simply concentrating on the negative aspects of the press and media, we believe that each area should involve them in a positive way to facilitate the debate referred to in Chapter 5.1. However, this would require a fuller and more sympathetic appreciation of the issues raised in this report, by some of the local press and media, before this could be undertaken with confidence on all sides. We therefore hope that representatives of the local press and media will agree to participate in a discussion about how this might be taken forward.

Recommendations:

We recommend that discussions be held with a range of regional newspaper editors (and media representatives) to establish a voluntary code of guidance, facilitated by the Department for Culture, Media and Sport and their representative bodies, on all aspects of community cohesion.

We also recommend that this be developed into an opportunity to facilitate the debate referred to in Chapter 5.1.

Chapter 6

List of recommendations

6.1 The rights – and in particular – the responsibilities of citizenship need to be more clearly established and we would expect to see some, or all, of the issues identified in Chapter 5, strongly featured. This should then be formalised into a form of statement of allegiance.

6.2 However, this should follow an honest and open national debate, led by Government and heavily influenced by younger people. We believe that this should be initiated very quickly and lead directly to a programme of action.

6.3 The debate should ensure that in particular, it can relate to the most disadvantaged and disaffected groups.

6.4 We believe that this is a huge task in itself but, and as our list of recommendations demonstrates, there is much to be done to ensure that many further practical steps are now taken. We therefore propose that a powerful Task Force be established to oversee the development and implementation stages.

6.5 Strong local leadership is an essential part of community cohesion and the Local Government Association should prepare guidance notes based on best practice. An inter-agency support group should also be established with a wide range of local representatives to assist the Task Force proposed in section 5.1.

6.6 As part of the Community Strategy, each local area should prepare a plan to improve community cohesion, following a local debate, based on the themes identified in this report and other local factors. This should be run in parallel with the national debate and each should inform the other.

6.7 Local political and community leaders should also prepare a communication strategy which enables community cohesion plans to be articulated, constantly updated and translated into an action plan with measurable outcomes. This should require the establishment of various cross community fora, involving representatives of sections of the community and charged with developing new approaches to fostering understanding and collaboration.

6.8 These approaches should be developed on a more localised area basis, wherever practicable.

6.9 The community cohesion strategy for each area should include a new and vigorous approach to recruitment, and career progression, in all key agencies, such as the police, local authorities, health authorities and regeneration agencies. Challenging and measurable targets should be set. This

work should be co-ordinated at a local level and linked to initiatives by private sector employers (see Chapter 5.13) This should also attempt to tackle some of the 'post code discrimination' faced by potential employees on some (predominantly white) estates.

6.10 Extensive diversity education and training in all key agencies will also be required, to recognisable standards. It should be undertaken by local communities themselves as part of a programme of cross cultural contact.

6.11 Each mainstream political party must re-visit its code of conduct and the measures it takes to enforce it at a local level, in respect of community relations. It is suggested that a cross-party statement be prepared to set standards of behaviour and that this be established as an expectation for all local councillors, candidates and party activists. This should not attempt to silence debate, but ensure that the debate is conducted in a responsible manner. This should be in place prior to the local elections in May 2002.

6.12 Training and development for councillors and community leaders should be mandatory and greatly extended in this area. Political parties should also provide diversity education and training.

6.13 The conduct and probity of all those involved in local politics needs to be re-examined and a specific initiative should be undertaken by the Local Government Standards Board and other representatives from the local government community to pro-actively and positively concerns such as 'sweetheart deals' and 'back home' politics.

6.14 The concept of probity will require redefinition or clarification to specifically tackle the problem of the provision of mono-cultural community facilities in exchange for political allegiance from specific communities.

6.15 Each LSP should draw up a communications strategy which ensures a much fuller understanding of its programmes and priorities. This should include a training package for LSP members and formal links to a network of community organisations across the area. Resources will be required to facilitate this, but for the most part these can be provided through the capacity building elements of regeneration programmes.

6.16 However, LSPS should avoid linking each member to particular groups or areas which may lead to the development a silo mentality which mitigates against a partnership approach. The emphasis should also be firmly on inclusive communications, not simply on those areas that are the focus of the latest initiative.

6.17 The accreditation process should be amended to ensure that it will depend not only upon the representative nature of its members, but a more strategic approach to diversity issues, expressed through its community cohesion plan.

6.18 April 2003 should be established as a target for the production of the Community Cohesion component of the Community Strategy.

6.19 All LSPs should ensure that their Regeneration Strategy and other plans clearly locate all initiatives within an overall framework with so that it is easier for particular communities to test the equity of future plans.

6.20 Central Government and its agencies should relate funding to mainstream resources by developing 'Regeneration PSAs' negotiated through one regional body, (presumably Government Offices or a stronger RCU) which can develop longer term approaches with less reliance on initiatives, embracing all partner bodies.

6.21 This regional body should broker funding on behalf of others utilising a common system of application and monitoring, as part of longer term regeneration agreements.

6.22 All such agreements (and the strategies upon which they depend) should be scrutinised for the impact that they will have upon community cohesion.

6.23 Local partnerships should be asked to consider plans and funding applications specifically to address community cohesion in their area. We believe that imaginative approaches to this, for example, through sports and arts programmes, should be developed. LSPs should also automatically consider the impact of all proposals in respect of community cohesion.

6.24 Local partnerships should also be asked to develop a wide range of thematic bids as a more flexible and more equitable approach to regeneration, which whilst still allowing for area treatment, can focus on specific needs in all local communities. We would suggest that these are targeted at the needs of younger people, in particular and that they attempt to redress some of the acute problems of segregation of, and lack of contact between, particular communities. They must, of course, also recognise that poverty and deprivation have to be the primary focus of regeneration plans.

6.25 The impact of changes to ethnicity indicators should be re-considered, with a view to ensuring that needs are addressed and that funding changes are managed. This applies, in particular, to support for improving educational achievement.

6.26 A very frank and honest analysis of the nature of the separation of each community should be undertaken at a local level to underpin the production of a Community Cohesion Strategy (see Chapter 5.1 above).

6.27 Programmes must be devised, as part of the Community Cohesion Strategy, with support at a national level, to promote contact and understanding between and within, the black and ethnic minorities, and the white community and faiths.

6.28 Other recommendations on this issue are contained under each of the relevant section headings. Many involve educational measures and should take the opportunity to do some powerful 'myth busting'.

6.29 A well resourced programme of engaging young people in the decision making process affecting their communities should be established, possibly by developing the Youth Parliament scheme. The form of engagement should respect the needs and style of young people, not replicate existing institutions. The aim should be to develop a permanent and robust infrastructure, with direct access to policy makers at a national and local level.

6.30 Resources should be made available to young persons groups themselves, on an executive basis, providing that they cross cultural and other boundaries (in line with our recommendations for all community groups).

6.31 However, a major review of youth services is now urgently required, with new provision developed on a more joined up basis. A stronger linkage between school based programmes (and outreach work), the voluntary sector and the various statutory services is essential.

6.32 We believe that some aspects of youth provision should be considered for a clear statutory role, to a given national standard. This must take account of resource requirements and but may gain efficiency and clarity from the rationalisation of existing services.

6.33 However, new methods of service delivery seem to offer a greater prospect of success and there must be a clear aim of reaching out to disaffected youth in more engaging ways, perhaps by using peers, positive role models and individual capacity building programmes.

6.34 The production of a Community Cohesion Strategy (see Chapter 5.2 above) should embrace the school citizenship curriculum (a compulsory subject from September 2002), but not limited to it. It should also ensure the active support of parents and embrace the cross-community programmes recommended in relation to schools.

6.35 Summer provision should be developed into an all year round service as part of mainstream provision.

6.36 All schools should be under a statutory duty to promote a respect for, and an understanding of, the cultures in the school and neighbouring areas, through a programme of cross-cultural contact. This could be an expansion of the introduction of citizenship education from September 2002. Schools should not be afraid to discuss difficult areas and the young people we met wanted to this opportunity and should be given a safe environment in which to do so.

6.37 This duty would also entail twinning between schools to compensate for lack of contact with other cultures in the school environment. This should embrace both curriculum and non-curriculum areas and should be recognised as a demanding but, potentially very worthwhile, requirement.

6.38 All schools should consider ways in which they might ensure that their intake is representative of the range of cultures and ethnicity in their local communities. Ideally admissions policies should avoid more than 75% of pupils from one culture or ethnic background in multi-cultural areas. They will need in any case to adopt a positive approach to the new duty under the race relations legislation.

6.39 Church and faith leaders should take advantage of their special arrangements and voluntarily limit the faith intake in both new and existing independent and state sector schools. This should again be by offering, at least 25% of, places to other faiths or denominations and would immediately be more inclusive and create a better representation of all cultures or ethnicities. This would be consistent with Lord Dearing's recent report in respect of CoE schools. It would also be consistent with the desire of church leaders to promote religious tolerance and understanding and help to embed the new discrimination legislation. In some cases, this may similarly require support.

6.40 All schools should ensure that, in teaching programmes and their daily activities, they respect the needs of different faith and cultures that make up the school and be inspected to this effect.

6.41 Supplementary schools should be funded principally for basic education, such as literacy and incentivised to provide cross cultural programmes. Pre-school programmes can also provide an opportunity for cross-cultural development.

6.42 A review of FE and HE on an area by area basis should be undertaken to ensure that opportunities are equally available to all sections of the community and that barriers are addressed.

6.43 The recruitment of ethnic minority teachers and governors also requires review, as does diversity training for all staff and governors. The problem of the lack of male teachers also needs to be addressed and could help significantly with later problems of disaffected youth

6.44 Each community should review the present arrangements for cross cultural joint working, with a view to maximising contact, awareness and inter-community activities.

6.45 Funding bodies should presume against separate funding for distinct communities, and require collaborative working, save for those circumstances where the need for funding is genuinely only evident in one section of the community and can only be provided separately. Funding should allow for this change to take place over a period of time.

6.46 Funding should therefore, be generally be provided on a thematic basis, for example in respect of immigration advice, literacy, capacity building etc., and based on needs across communities.

6.47 Funding and support should not follow an assumption that all black and ethnic minority needs are greater than other sections of the community, nor should a similar assumption be made where the bid is predominantly featuring the white community. Bids should be based on evidenced need, on a thematic basis, rather than particular communities and should not generally relate to areas that reinforce cultural boundaries (see also regeneration funding above).

6.48 Representation should be drawn from both white and non-white communities and the white community should be encouraged to develop a leadership capacity in the same way as the black and ethnic minority communities.

6.49 Further study (and action programmes) will be required to tackle those high risk areas, for example, in white areas where racism and intolerance is likely to develop and for youths of Pakistani origin where disaffection is clearly a problem at present. Islamaphobia also needs to be addressed as part of this work.

6.50 Local authorities and police authorities should establish a protocol of support and ensure that there are clear agreements in place to enable serious problems of both criminalty and tensions between communities to be tackled with the strong backing of both sides.

6.51 A good practice guide on communications systems with all sections of the community should be developed, particularly with young people.

6.52 This should embrace some of the arrangements presented to us which has required the re-organisation of police duties and of the designation of clear 'patch responsibilities'. This was seen to facilitate a network of formal and informal contacts between the police and community.

6.53 It is important that the lack of financial rewards and career progression within, the field of community policing, especially in difficult inner city areas, is addressed.

6.54 A more pro-active approach with regard to the banning of potentially inflammatory marches, demonstrations and assemblies could apparently be taken by some forces and clear guidance should be issued nationally in this respect.

6.55 Models of diversity training should be examined to ensure an appropriate level of quality.

6.56 New and more radical measures need to be taken in respect of ethnic minority recruitment and several suggestions were put forward to us which should be evaluated.

6.57 Housing agencies must urgently assess their allocation systems and development programmes with a view to ensuring more contact between different communities and to reducing tension. They must also consider the impact on other services, such as youth provision and health. It is also essential that more ambitious and creative strategies are developed to provide more mixed housing areas, with supportive mechanisms for minorities facing intimidation and harassment.

6.58 The impact of housing policies and programmes on school catchment areas in particular, should be subject to review and a significant part of each local Community Cohesion Strategy.

6.59 The problem of low demand housing in the North West should be separately considered and pilot programmes developed to attempt to re-establish viable housing markets and stem decline. The impact of economic strategies on housing markets will also need to be carefully considered.

6.60 Housing expenditure is capital intensive and represents a long term investment in the social infrastructure. As such it possibly distorts regeneration programmes and may lead to an over-concentration on area based programmes. We believe some separate identification of funding is desirable with a clearer focus on regeneration from thematic people-led schemes whilst not detracting from the target to tackle poor housing in the social sector.

6.61 Regeneration and other programmes should consider employment and training initiatives (including basic skills) as priority programmes. These represent an ideal opportunity for thematic cross-cultural approaches, based on the needs of all communities.

6.62 The emphasis should switch over time to school based schemes (and outreach from schools) to prevent disaffection and under achievement at the earliest possible stage.

6.63 Local authorities, LSCs, the Employment Service and other agencies should pioneer compacts with local employers (including those representing SMEs and the self employed) to ensure fair choice of all occupations.

6.64 A revision of existing employment initiatives is also required.

6.65 A similar initiative should be taken with representatives of different communities to attempt to provide a more positive approach to the promotion of non-typical careers (including the Police and statutory agencies), on a voluntary basis.

6.66 We recommend that discussions be held with a range of regional newspaper editors (and media representatives) to establish a voluntary code of guidance, facilitated by the Department for Culture, Media and Sport and the their representative bodies, on all aspects of community cohesion.

6.67 We also recommend that this be developed into an opportunity to facilitate the debate referred to in Chapter 5.1.

Appendix A

Areas and organisations visited

The Community Cohesion Review Team made visits to the following places and met with representatives of the organisations listed below.

SOUTHALL

Southall Regeneration Partnership Board
Southall Council
Central Jamia Masjid Mosque
Park Avenue Gurdwara
Southall Police Consultative Group
Ealing Council
Holy Trinity Church
Ealing Police
Visions Social Club for Young People
Ealing Race Equality Council
Featherstone High School
Islamic Educational and Recreational Institute
Southall Chamber of Commerce
Gifto's Group

BRADFORD

Leader and councillors of Bradford Council
Chief Executive and officers of Bradford Council
Bradford Vision Executive
CRE and BME representatives
Belle Vue Girls School
Connecting Communities Project, Woolston House
Bradford Foyer
New Deal for Communities, Mercury House
Young Peoples Forum, The Cop Shop
Summer Activities Project, TFD Centre Point
Inter-Faith Education Centre (meeting representatives from the Christian, Jewish, Sikh, Hindu and Muslim faiths)
West Yorkshire Police
Ethnic Minorities Police Liaison Committee

OLDHAM

Leader, Chief Executive and senior management team of Oldham Council
Oldham Panel, Spindles Shopping Centre
Greater Manchester Police, Oldham Police Station
Greater Manchester Probation Service
Glodwick Community Outreach Project
Werneth and Freehold Community Development Project
Breeze Hill School
Racist Incidents Strategy Group, Werneth
Fitton Hill Youth and Community Centre

BURNLEY

Leader, Chief Executive and officers of Burnley Borough Council
Burnley Task Force
Councillors
Al Nisa Women's Group (meeting with women volunteers and residents) Stoneyholme and Daneshouse Community Centre
Male residents of Daneshouse, Duke Bar, Burnley Wood and South West Burnley, Stoneyholme and Daneshouse Community Centre
Community and Voluntary Sector workers (including faith organisations)
Local residents from the Accrington Road, Burnley Wood, Duke Bar and Daneshouse areas of Burnley

BIRMINGHAM

Chief Executive and officers of Stoke on Trent City Council
Officers of Birmingham City Council
North Staffordshire RLC
Telford and Shropshire RLC
West Midlands Police
West Mercia Police
Shama Ahmed
Telford and Wrekin Borough Council
Scarman Trust
Bangadeshi Youth Forum
Washwood Heath Youth Inclusion Programme

LEICESTER

Community Leaders of Leicester Council of Faiths
Head Teacher and young people of Rushey Mead Secondary School including members of Youth Voice
Bangadeshi Centre and Youth and Cultural Group
Leader , Chief Executive and officers of Leicester City Council
Leicester REC
Leicestershire Police
Leicester Young Peoples Council
Representatives from the African Caribbean, Muslim, Hindu and Sikh communities.

Appendix B

A Review of the Responses to the Community Cohesion Review Team Questionnaire carried out by Professor Shirley Ali Khan

Sixty six responses to the Community Cohesion Team questionnaire were received. Respondents are listed in Annex I. The following report is a synthesis of respondents' comments. It follows the format of the questionnaire.

1 Themes

Consultees were asked to comment on the following ten themes.

1.1 Political and Leadership

The extent to which race issues are visibly and positively addressed by political/civic/community leadership and diversity is valued.

Respondents considered it very important for political and non-political leaders at a national level to provide British people with an inspiring, positive vision of society which unites them. Key messages are equality, diversity and harmony. Whilst a principled stance against anti racism is considered essential, respondents thought that this needed to be delivered in the context of a positive societal vision. It was generally felt that this uniting national vision is currently lacking.

Respondents urged government to join up its thinking on equality. One respondent called for the comprehensive reform of equality legislation and has proposed the introduction of a single comprehensive Equality Act and the establishment of an associated Equality Commission.

Local leadership is evident in a number of proactive local authorities. For example, Brent and Reading, gave details of comprehensive Equalities Strategies and Action Plans. The shift towards a holistic approach to addressing equality and diversity was also evidenced by three adverts in the Guardian recently for senior level Equality and Diversity coordinators/officers.

Respondents felt that recent events locally and globally had exposed how uniformed our national and local leaders are about the roots of disaffection between and within cultures, faiths and nations. This needs to be addressed.

Issues of representation remain within national and local government and in the business and public sectors, particularly at senior level.

1.2 The nature of, and funding for, regeneration and community programmes

The extent to which special funding and initiatives are appropriately targeted and able to improve community cohesion

A whole range of funding opportunities exist to support regeneration and community programmes. These include: City Challenge, Communities Against drugs, Crime and Disorder Reduction Partnerships, Estates Renewal, ERDF, ESF and EU, Health Action Zone, Lottery, SRB, Sure Start – and there are others.

Some respondents complained that many funding opportunities were closed to them because they came from areas with low levels of deprivation. Many questioned the definition of deprivation used by large funders. Some noted that within their comparatively affluent areas there were pockets of severe deprivation. Others complained that urban deprivation was generally regarded as a higher priority than rural deprivation. It was suggested that definition of deprivation be reviewed by major funders.

In general, respondents were keen to see funds allocated according to locally defined need, as opposed to geography. However they were divided on whether funds should be directly targeted at minority ethnics. Some claimed that this lead to a perception in generally deprived areas that minority ethnics were being prioritised above the white population. There was no doubt that regeneration budgets have created tensions and unhealthy competition between disadvantaged groups

Those against directly targeted funding recommended a more thematic approach to the solving the problems of deprived communities eg through common issues such as health, education and employment. Others noted that there were a number of issues relating to minority ethnics eg language development, which could not be addressed through a generic approach.

Whilst recognising the need for public accountability respondents complained about the process of bidding for EU funds was time consuming and beyond the scope of many voluntary/community organisations.

Several respondents felt that the kind of short-term approach to regeneration encouraged through time limited projects would not work, and that continuous funding was needed. Respondents viewed the creation of community cohesion as a human resource intensive activity. Long term funding to pay people was thought to be essential.

Greater minority ethnic representation on regeneration funding and project boards was considered desirable.

1.3 Community participation

Whether local people are involved and able to participate in decisions which affect their area

Community participation was considered vital to the creation of community cohesion. However, it was generally felt that current approaches to involving local people in community decision making were not joined up.

Whilst a broad range of opportunities to participate exist eg black community fora; crime and disorder reduction partnerships, resident associations; LA 21 groups; planning for real processes; local strategic partnerships; People's Voice; local area fora; citizen's panels etc, consulting groups do not always communicate with each other. For example views gathered from local people by the police may not necessarily inform the LA's community strategy. 'Representatives' of interest groups, whose views may or may not be representative, can be called on to participate in a number of community consultative exercises about the same topic. A key action therefore is the establishment of robust local consultation structures to enable local views to be accessed. One respondent proposed the appointment of a senior consultation coordinator in each area.

Respondents identified a number of barriers to involving local people in community decision making. These were: a perception that community consultation processes were tokenistic which is linked to a lack of confidence in those conducting them; a lack of understanding and concern about local issues and local processes for getting things done; a perception that one has nothing to offer which is linked to a lack of confidence in one's own ability to add value; and, specifically relating to minority ethnic groups, a lack of organisation within ethnic communities which prevents the identification and articulation of common concerns.

There was considerable cynicism expressed as to whether community development could be responsive to local need given that most major funding opportunities and public sector achievement criteria tend to be linked to government priorities.

One respondent noted that developing confidence in elected members and community representatives can be as powerful as trying to engage with all the community.

The low incidence of community activity and community enterprise within the Afro-Caribbean community was highlighted by a number of respondents.

Participating in consultation exercises is not the only way of contributing to community cohesion. Some people simple prefer to 'do things' rather than talk. The contribution of volunteering to community cohesion was only picked up on by a number of respondents. However, there seems to be perception that volunteering is only for the unemployed. This would suggest that there is a major, as yet untapped, opportunities for enhancing community cohesion through volunteering.

1.4 Segregation

The extent to which different groups are geographically, economically and socially separated, including the impact of housing policies and practice

Respondents were generally strongly against geographic segregation for resident and asylum seeking minority ethnic groups because they felt it fostered a rather polarised 'them and us' mentality. However, large geographically segregated minority ethnic populations existed in only a minority of respondents areas.

Large concentrations of population grew up because of proximity to major transport nodes and historical trade links and were further fostered by inappropriate housing and education policies – but it was also recognised that segregation also has behavioural roots. People naturally gravitate toward others who share their values, faith and culture. Also large concentrations of minority ethnic groups make it economic to develop specialist services eg specialist shops, cinemas, places of worship etc which provide further incentives for clustering. However major supermarkets now supply wide range of ingredients and ready meals from around the world and Bollywood films can be seen in mainstream cinemas, which indicates the mainstreaming of a number of specialist services. More could be done to mainstream services for minority ethnic groups.

Problems of polarisation seem more likely to arise where there is a concentration of one particular ethnic group. Where there are large mixed ethnic minority populations such as in Brent, a more of a cosmopolitan ethos results.

Segregation reduces opportunities for understanding between faiths and cultures and for the development of tolerance. Strong opposition was expressed to increasing the number of faith schools which respondents felt would only exacerbate problems associated with segregation.

The enlightened use of regeneration budgets provide opportunities to encourage greater integration of minority ethnic communities as well as to improve the physical environment. Large minority ethnic populations generally occupy areas of low quality housing.

Changes in school admissions policies were recommended to encourage greater integration.

1.5 Alienation

On a less tangible note, whether people or groups feel alienated and disaffected and either unable or unwilling to participate. Also, is apparent loss of identity an issue for some groups?

Alienation is most acute when there is both social and economic deprivation. One respondent drew attention to research on alienation by the Joseph Rowntree Foundation which showed that British Asians suffering significant economic deprivation but who had family and their own community's support did not consider themselves to be alienated – even though they were disconnected from the mainstream community. One respondent noted that the white community

of Burnley Wood were more alienated than the predominantly Asian Communities of Daneshouse and Stoneyholme.

Alienation was felt to be greater amongst refugees and asylum seekers than amongst established minority ethnic communities. Young black males were also singled out as a group that felt a sense of alienation.

Respondents from rural areas noted that both individuals and groups could feel alienated, and that people in rural areas were currently suffering a collective sense of alienation due to loss of traditional rural employment, physical isolation and more generally the complexity of modern life.

The scene can quickly change. Events such as September 11th have been unsettling for those minority ethnic groups who have become associated with actions taken politically on behalf of their race, religion or culture, and particularly alienating for those who consider themselves to be members of the mainstream community.

MENCAP highlighted how those with physical disabilities feel alienated and excluded from mainstream community life and how they suffer prejudice in work place, in the same way that minority ethnic groups do. However the initiatives needed to address the physical barriers associated with disability may be quite different in nature to the policies needed to address the barriers to inclusion associated with faith and culture.

1.6 Political organisations

The role and nature of political organisations and parties and the impact of extremist groups.

Only a small minority of respondents reported significant extremist group activity in their areas. It was suggested that such groups exploit opportunities afforded by national and international news stories and events (eg the plight of asylum seekers and the war in Afghanistan) to promote racist messages and set communities against each other.

Respondents noted that extremist groups such as BNP or the National Front had little, if any impact on older generation minority ethnic groups but that they did stir strong feelings of anger and concern within the younger minority ethnic community, particularly young men.

A number of respondents felt that the police in Oldham had over reacted to the disturbances earlier this year by cancelling anti-racist demonstrations and a number of educational and celebratory events. Councils with good race relations records claimed that overtly exploring and celebrating their communities' diversity was a key success factor.

1.7 Education

The extent to which the education system is a contributory factor

Respondents regarded formal and informal education to be of key importance in the pursuit of community cohesion.

The capacity building challenge was perceived to have three distinct elements. The first to build the capacity of disadvantaged people in general to avail of the community services available to them eg health care, education, and to enable them to participate in the life and development of community. The second to use the education system to promote equality, the value of social diversity and responsible global citizenship. The third to establishment zero tolerance of racism in schools, colleges and universities through the development and implementation of robust equalities policies.

Respondents also considered the appointment of more minority ethnic teachers, lecturers, and academic managers to be desirable. One suggested that Local Education Authorities set equality targets within their Development Plans.

Respondents agreed that the capacity building exercise needed to start by building the capacity of teacher trainers, lecturers, teachers, inspectors, youth workers and community development workers.

The National Curriculum was considered to be an important vehicle for promoting equality and the value of diversity in schools particularly through the citizenship subject. However citizenship can be interpreted and taught in many ways – as such it was thought appropriate for the DfES to produce a guidance note in relation to the teaching of equality and diversity.

Concerns were expressed about some black, Bangladeshi and Pakistani muslim under achievers.

Language was frequently mentioned as an issue. Local Learning and Skills Councils were identified as a source of funding for language development, both for community development workers and second generation minority ethnic groups wanting to learn ethnic languages, and minority ethnic groups wanting to learn English. In this context supplementary schools were seen to potentially play an important role.

One respondent registered support for the idea of applicants for British citizenship being required to achieve a minimum standard of spoken and written English before British nationality being granted.

1.8 Faith

Whether theological difference contributes and/or the lack of understanding and knowledge about different faiths.

This was a question which consultees preferred to steer clear of. Some thought it was a non-issue, whilst others felt that we needed to foster greater understanding about different faiths and the differences within faiths – but had no particular ideas on how this might be achieved.

Circumstances have changed since most consultees filled in their questionnaires. The events of Sept 11 have led directly to a much more serious interest in testing the possibilities of cooperation between Islam and the West. Understanding Islam and differences within Islam, has become an imperative for political negotiators and community mediators alike.

1.9 Employment

The impact of economic issues, employment policies and opportunities and the entrepreneuralism of different communities.

Respondents generally agreed that high levels of unemployment in an area tended to trigger resentment of ethnic minorities. Also, that ethnic minorities still suffered significant employer prejudice in relation to appointments and promotions.

A number of respondents pointed out that different ethnic communities have different ways of overcoming barriers to employment eg many Indian groups whether Hindu, Sikh, Muslim or Christian placed a strong emphasis on university education. Many enter the professions, set up their own businesses or move into the family business. Pakistani, Bangledeshi and black minority ethnic groups were thought to place less emphasis on education.

Inadequate skills (linked to underachievement at school), lack of employment opportunities exacerbated by physical isolation and prejudice all contribute to minority ethnic unemployment. A significant number of ethnic minorities have taken up, or forced into, low-income self-employment such as mini cab driving, takeaways and corner shops. Others have embraced the benefits culture.

As regards increasing the recruitment of ethnic minorities into public sector posts, respondents suggested that public sector organisations, and local authorities in particular, should set employment targets as a part of their equality strategies. As regards increasing the recruitment in the private sector, there would seem to be a moment of opportunity in relation to the Department for Education and Skills new Sector Skills Framework. An expert unit to work with all new Sector Skills Councils to promote equality and diversity would seem an appropriate development.

A number of respondents felt the New Deal initiative had failed to provide significant help to ethnic minorities.

1.10 Policing

Whether policing policies and procedure have an impact.

Respondents emphasised the need to look more broadly at the Criminal Justice System and the Prison service – not just at policing.

Some respondents expressed reservations about the interpretation of the Human Rights Act by the Magistrates Court which they felt had led to fewer remand in custody applications, more offenders on the streets, and more fear in the community. The rights of the individual offenders need to be balanced against the rights of the community to feel safe. It was also suggested that magistrates should participate in Community Safety Partnerships.

Whilst many respondents felt that the relationship between the police and minority ethnic groups was improving, most felt that public confidence in the police's ability to deal with racist incidents has not yet been fully secured. More specifically they felt that more could be done to implement the recommendations of the Stephen Lawrence enquiry. A small number of respondents still viewed 'stop and search' procedures as racist and community self defence measures legitimate.

More training for the police on religious and cultural diversity was considered desirable.

2 Your themes

The following additional thematic action areas were identified by consultees.

Mainstreaming

A number LA chief executives believed that equality and diversity should be promoted as underpinning values of a whole raft of government programmes including neighbourhood renewal, lifelong learning, community planning, sustainable development/quality of life, social inclusion, urban renaissance to name but a few. In other words they felt that the focus of the CCRT should be on identifying opportunities for mainstreaming. They emphasised that the creation of community cohesion required a long term, comprehensive and multi layered approach and that it was not an area where quick fixes or gesture politics had much value.

Media

A number of respondents blamed the press and media for stirring up racial tension in order to titillate readers and sell more papers. They called for measures to make the press and media more accountable and responsible. The importance of local press and media was also emphasised. In the recent disturbances, it was suggested that a number of local editors were particularly irresponsible in their selection of letters for publication.

3 Relative priorities

	Not important	Fairly important	Very important
Political & community Leadership	8	54	
Regeneration	3	21	39
Community participation	1	9	56
Segregation	10	23	24
Alienation & identity	8	19	30
Political organisations	16	23	25
Education	1	8	56
Faith	11	26	21
Employment	3	15	42

The two highest scoring priorities, education and participation, are inter-linked. An understanding of local participatory process and of local issues plus a confidence in the validity of one's own viewpoint which are necessary for community participation are developed through formal and informal learning. The third and fourth highest scoring priorities were leadership and policing.

One could conclude from this that the four pillars of any Equality Strategy must be a strong messages from the top, participation of all stakeholders in delivering the vision, enabled by formal and informal learning programmes, and a robust system of accountability.

High levels of employment and low levels of segregation and a fair sharing of resources may be regarded as preconditions for success.

4 Suggested Ways Forward

The following suggestions were made:

- The development and promotion by government of a compelling vision of a diverse equal society
- The introduction of a single comprehensive Equality Act, and an associated Equality Commission
- The integration of equality and diversity criteria into all government policies and strategies
- The integration of equality and diversity criteria into all government funding programmes
- The introduction of a requirement on all public sector organisations to development equality and diversity strategies
- The establishment of robust local consultation structures to enable local views to be efficiently accessed
- The development and promotion of volunteering opportunities for all (not just the unemployed)

- The introduction of equality and diversity criteria into schools admissions policies to encourage integration
- The development of National Curriculum Guidance on how to teach equality and the value of diversity
- The establishment of a major equality and diversity capacity building programme for teacher trainers, lecturers, teachers, inspectors, youth workers and community development workers.
- The establishment of a cross sector equality and diversity unit to work with the soon to be formed sector skills councils to promote equality and diversity
- A review of the effectiveness of RECs

5 Best practice

The following were highlighted:

Leadership

Brent has an Equalities Statement and an Equality Action Plan which is driven by a leadership group and two service improvement teams. The plan was approved by the CRE. Each service area has an equality action group responsible for developing a service level Equality Action Plan. The implementation of these service level plans are driven by a champion in each service area. Brent also employs an ethnic minority workforce.

Bexley Council gives corporate priority to Community Safety. It has produced a three year strategy, a key objective of which is to reduce the level of racially motivated crime. The implementation of the strategy is driven by a Community Safety Partnership chaired by the Director of Social and Community Services and includes representation from 35 local organisations, including the Council, the police and the Health and Probation Services. An Equalities Action Plan has also been developed.

Community participation

London Borough of Brent has developed a community Consultation Strategy.

Newham has an active Youth Parliament.

Bexley Council has a Community Chest which provides financial support for developing minority ethnic community groups. The Council also has recruited a community development worker to support this work.

Education

Bradford Council has organised successful twinning arrangements between schools and young citizenship programmes.

Reading Borough Council has provided staff training for schools and issued a guidance pack to accompany the new racist incidents procedure – and has provided £100 per school for anti-racist work);

Bexley Council and Bexley Adult Education College have been successful in securing funds from the Local Learning Skills Council, under the Local Initiatives fund, to run a range of programmes for minority ethnic groups.

Faith

The Islamic foundation in Leicester brings together different traditions to explain what Islam stands for. It runs short course for a range of professionals such as the police eg Islam in Europe; Islam, women and feminism. The Foundation believes that extremism on all sides is the result of the absence of dialogue.

Westminster Council has established a Faith Forum which is lead by a senior councillor.

Newham Council has Cultural Strategy to provide a structured approach to the celebration of cultural diversity through events.

Employment

A SRB funded Refugee Employment and Training Agency has been established in Brent.

Policing

Reading Borough Council has produced the Reading declaration launched in 2000. Training has been provided for the police force on race equality and an additional officer has been appointed. The police participate in a multi-stakeholder Racial Attacks Fora to monitor and challenge racism, and to providing support for victims of racist attack.

Brent Borough Council, the Metropolitan Police, Brent and harrow Health Authority, Probation Service, Courts Service and the London Fire Brigade are represented on a Crime Prevention Strategy Group to address key community safety issues with notable successes in reducing gun crime.

Cheltenham Borough Council has formed McPherson Group to deal with race relations associated with which is a reporting procedure for racist incidents and a minority ethnic forum which enables representatives to communicate any concerns.

Warwickshire Police are holding local surgeries in places of worship to provide opportunities for minority ethnic concerns to be expressed.

Lancashire Constabulary and the Probation Service run joint initiative to rehabilitate persistent offenders either as an alternative to sentence or post sentence. The offender is housed away from the problem environment; is treated for drug habit (if appropriate –and it usually is); and is offered education and/or training and helped to find employment. It is very successful but the scale of the initiative is limited by funding.

Annex 1

Respondents

Alnwick District Council
Aylesbury Vale District Council
Bradford Metropolitan District Council
Brent Council
Bournemouth Borough Council
Burnley Constabulary
Burnley Unison and Burnley Trades Council
Carmarthenshire County Council
Chelmsford Asian Association and Asian Women's Group
Chelmsford Borough Council
Chesham Racial Equality Council
Cheshire Constabulary
Durham Constabulary
Dyfed-Powys Police
Eastleigh Borough Council
East Cambridge District Council
East Staffordshire Racial Equality Council
Fareham Borough Council
Federation of Muslim Organisations
Forest Heath District Council
Gloucestershire Constabulary
Gosport Borough Council
Gosport Police Station
Guildford Borough Council
Hounslow Racial Equality Council
Harrow Council of Racial Equality
Havant Police
Hertfordshire Constabulary
Hynburn's Regeneration Agency
Ipswich and Suffolk Council for Racial Equality (ISCRE)
Kirklees Race Equality Council
Lancashire Constabulary
Leicester City Council
Leicester Racial Equality Council
Lincolnshire Police

London Borough of Newham
MENCAP
Northhamptonshire Police
North Wiltshire District Council
Nottinghamshire Police
Oldham Race Equality Partnership
Plymouth and Region Racial Equality Council
Reading Borough Council
Redbridge Racial Equality Council
South Yorkshire Police
Stafford Borough Council
Stratford on Avon District Council
Stroud District Council
Swindon Racial Equality Council
Teeside District Council
Torridge District Council
Thurock Council
Teignbridge District Council
Unison
Unison, Oldham Branch
Warwick District Racial Equality Council
Warwickshire Police
Wellingborough District Racial Equality Council
Westminster Council
West Mercia Constabulary
West Yorkshire Police
Wiltshire County Council
Wycombe District Council
Wycombe Race Equality Council
Yorkshire and Humber TUC

The comments of one anonymous questionnaire were also included in the analysis

60 questionnaires analysed

Appendix C

An analysis of the concept of community cohesion (written by Dr Rosalyn Lynch of the Home Office Research, Development and Statistics Directorate)

This Appendix will briefly review some of the areas of concern, beginning by addressing what community cohesion is and how it can be measured. Attention will then turn to identifying some of the factors that might inhibit the achievement of community cohesion. Finally, an attempt is made to highlight some of the measures that could help in building socially cohesive communities. However, it is important to stress that this should only be considered a starting point and not a definitive statement on the subject.

Community cohesion

Initially, community cohesion was defined largely in economic terms. Now, however, it is clearly accepted that to achieve community cohesion it is necessary to consider a broad range of issues including access to education and employment, poverty and social inequalities, social and cultural diversity, and even access to communication and information technologies.

Although a great deal has been written about community cohesion (particularly in North America) there is no universally agreed upon definition. In Canada, for example, where the aim is to achieve cohesion at the level of society, it is understood that this involves a number of complex issues. Canadians define community cohesion as:

> **The ongoing process of developing a community of shared values, shared challenges and equal opportunity within Canada, based on a sense of trust, hope and reciprocity among all Canadians.**
>
> *(Social Cohesion Network, Government of Canada, 1996)*

Canadians accept that community cohesion cannot be accomplished once, for all time, but is an objective that all must continually strive towards.

In the UK, the concept is often used informally, and usually refers to situations in which individuals are bound to one another by common social and cultural commitments. The definition used by Forlander and Timms in their research centres on three main characteristics:

- Individual commitments to common norms and values.
- Interdependence arising from shared interests.
- Individual identification with the group.
  Mitchell, 1968 cited in Forlander and Timms, 1999:7)

Forlander and Timms (1999:9) suggest that 'social cohesion requires that participation extends across the confines of local communities, knitting them together into a wider whole.' This is important given that it is possible to find social cohesion within increasingly divided neighbourhoods. Individuals may well be well integrated into their local ethnic or religious-based communities, which then creates divisions between these communities and others (Forrest and Kearns, 2000:9).

The definitions set out above raise a number of questions. Not least among them is one raised by Forrest and Kearns, when they ask whether cohesion is virtuous and a positive attribute in every context. Secondly, one might ask how could community cohesion be achieved in situations where there is intolerance of different lifestyles and different cultures? Thirdly, what are the common norms and values that could bind disparate communities into an integrated society? Finally, how could a sense of trust and hope be fostered between communities that operate on a strong sense of fear and distrust of each other?

Factors likely to limit the achievement of community cohesion

Community cohesion, as indicated earlier, is about helping micro-communities to gel or mesh into an integrated whole. These divided communities would need to develop common goals and a shared vision. This would seem to imply that such groups should occupy a common sense of place as well. The high levels of residential segregation found in many English towns would make it difficult to achieve community cohesion.

Several reasons have been advanced to explain the high levels of residential segregation, particularly between South Asians and white people in some English towns. Kundnani (2001:2) believes that in part residential segregation was the result of racist policies pursued by some of the local authorities in question. For example, he cites the case of Oldham local authority, which, in the early 1990s, had been found guilty of operating a segregationist housing policy.

In other cases, as a report on Bradford's housing policy suggests, the increasing racial segregation in the city is partly a result of so-called 'white flight' caused by estate agents exploiting the fears of white residents to increase sales (Ratcliffe et al., 2001)[1]. The authors also found that the strong desire among South Asians to be close to others from their own ethnic background resulted in their concentration in certain areas. 'Safety, closeness to community, family and friends, places of worship and (Asian) shopping facilities are consistently rated as important' (2001:24).

Importantly, the authors also found that young South Asians were willing to consider moving away from their ethnic or religious-based communities so long as they were still in close proximity to their families. This would seem a useful opportunity to develop areas that are culturally mixed, thereby creating the opportunity to foster community cohesion. However, significant changes would need to be made to how housing was allocated and to the conditions in existence on many council estates. The report into Bradford's housing situation provides a useful list of strategies that could help to reduce residential segregation in that city.

As housing was segregated this resulted in schools also becoming segregated. Kundnani (2001:2) argues that 'in some districts, school catchment areas contained near 100 per cent populations of just one ethnic group. In others, where catchment areas ought to have produced mixed intakes, the mechanism of parental choice allowed white parents to send their children to majority-white schools a little further away.' The resulting situation was one in which mutual distrust and fear of the other was allowed to fester.

The attempts made to teach children about each other's culture does not seem to have assisted in reducing the distrust and lack of understanding among the communities. Kundnani (op cit., 3) argues that this is because 'the "Asian" culture taught to whites did little to give them a meaningful appreciation of Asian life, based as it was on hackneyed formulae of samosas and saris.'

Since education is considered to be a powerful tool in the fight against misunderstanding, what is needed, therefore, is better integration of schools and youth activities so that young people can communicate with and appreciate each other. For Bradford, Powers (2001: 94) suggests a number of actions, including:

- Vigorously pursuing open access to schools, housing, jobs, leisure and recreation.
- Integrating schools.
- Organising inter-school sports, cultural and other events.
- Holding library exhibitions and cultural events to promote multi-cultural ideas.

[1] In such cases, estate agents are said to notify white residents of a potential fall in property values following the purchase of a home by an Asian family. White residents quickly move out thus leading to increased sales. The area is then transformed into a predominantly Asian one.

For some white parents, there was less much choice as 'Asian only' schools had become associated with low standards and an expectation of failure (Malik, Afzal, 2001:5). Others simply did not want their children to be educated among so many Asians.

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Other factors that may have contributed to divisions and distrust between South Asians and white people include:

- Use of the local press to spread fear through publication of a steady stream of racist letters;
- Race hate crime and the police handling of reported incidents;
- Competition between groups for scarce resources; and
- Misinformation about the support (financial and otherwise) offered to each community.

Building community cohesion

Apart from the suggestions already noted (i.e. in terms of housing and education) previous studies suggest a number of other initiatives that could foster community cohesion.

Although focusing on Northern Ireland, Morrow makes the point that:

> Volunteering provides an intensely practical way to promote social cohesion without resorting to authoritarianism. Through real and holistic responsibility in and for one another people can be connected in new and often unexpected ways to people from different backgrounds or from different parts of society… Volunteering provides a way to contribute to social cohesion without making people self-conscious…'
>
> *(Morrow, 2001:3)*

There is evidence to suggest that a considerable amount of volunteering takes place within minority ethnic communities, usually through schools and religious activities. The problem, however, is that these activities tend to be for the benefit of others from the same ethnic group/community and therefore fails to foster greater trust and co-operation across ethnic groups/communities. The challenge is to encourage volunteering that transcends racial/ethnic boundaries. In Northern Ireland, this has been achieved by supporting local communities to develop their own volunteering schemes and programmes, which have created avenues through which different groups 'have found ways to bring their cultures and skills into closer contact with others…' (Morrow, 2001:4).

The Black and Minority Ethnic Twinning Initiative, launched by the Home Office's Active Community Unit in February 2000 should also help to foster more integrated volunteering. The aim of the initiative is to encourage black and minority ethnic organisations to twin with mainstream organisations.

Volunteering is considered an essential part of social capital which, as indicated earlier, is closely linked to community cohesion. Although the notion of social capital is not new, it has recently resurfaced as a focus for research and policy discussion. Putnam (2000:19) defines social capital as:

> connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them…

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Where social capital exists, it is said that such communities are likely to benefit from lower crime rates, better health, higher educational achievement and improved economic development.

Putnam (2000:288-290) outlines a number of reasons to explain why social capital is important. These include:

- It allows people to resolve collective problems more easily.
- Everyday business and social transactions work better and is less costly when people trust each other and repeatedly interact with each other.
- It widens people's awareness of the ways in which their fates are linked to each other.
- The networks that constitute social capital also serve as conduits for the flow of useful information that facilitates the achievement of common goals.

Forrest and Kearns (op. cit., 14-15) warn that in the 'search for evidence of, and measures to enhance, the stock of social capital' it is necessary 'to have a sensitivity to the different forms of social capital. From a policy perspective it is also necessary to break down the concept of social capital into its constituent domains in order to move from abstraction to implementation and to a set of measures which can be monitored and (where appropriate) qualified.'

They identify eight verifiable and quantitative domains of social capital, and link them to the kinds of activities that could be useful at the local neighbourhood level (see Table 2).

Table 2: The Domains of Social Capital and Appropriate Neighbourhood Policies to support them

DOMAIN	DESCRIPTION	LOCAL POLICIES
Empowerment	That people feel they have a voice which is listened to; are involved in processes that affect them; can themselves take action to initiate changes.	Providing support to community groups, giving local people 'voice', helping to provide solutions to problems, giving local people a role in policy processes.
Participation	That people take part in social and community activities. Local events occur and are well attended.	Establishing &/or supporting local activities and local organisations, publicising local events.
Associational activity and common purpose	That people co-operate with one another through the formation of formal and informal groups to further their interests.	Developing and supporting networks between organisations in the area.

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DOMAIN	DESCRIPTION	LOCAL POLICIES
Supporting networks and reciprocity	That individuals and organisations co-operate to support one another for either mutual or one-sided gain. An expectation that help would be given to or received from others when needed.	Creating, developing and/or supporting an ethos of co-operation between individuals and organisations which develop ideas of community support. Good neighbour award schemes.
Collective norms and values	That people share common values and norms of behaviour.	Developing and promulgating an ethos which residents recognise and accept; securing harmonious social relations; promoting community interests.
Trust	That people feel they can trust their co-residents and local organisations responsible for governing or serving their area.	Encouraging trust in residents in their relationships with each other. Delivering on policy promises. Bringing conflicting groups together.
Safety	That people feel safe in their neighbourhood, and are not restricted in their use of public space by fear.	Encouraging a sense of safety in residents. Involvement in local crime prevention. Providing visible evidence of security measures.
Belonging	That people feel connected to their co-residents, their home area, have a sense of belonging to the place and its people.	Creating, developing and/or supporting a sense of belonging in residents. Boosting the identity of a place via design, street furnishing, naming.

Modood (1997:359) makes the point that 'equality and social cohesion cannot be built upon emphasising 'difference' in a one-sided way... The emphasis needs to be on common rights and responsibilities... It has to be a form of citizenship that is sensitive to ethnic difference and incorporates a respect for persons as individuals and for the collectivities to which people have a sense of belonging.'

The addition of citizenship education to the national curriculum in 2002 should help by teaching children about diversity. However, it could take some time before its effects might be felt.

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So far, no attempt has been made to look at the economic side of the argument. It is accepted that in societies where there is a high degree of community cohesion, there is greater economic growth and stronger development. Areas lacking in cohesion are usually identified as economically deprived. Past attempts at regenerating such areas have often resulted in further undermining of community cohesion by forcing equally deprived areas to compete against each other. The new commitment to neighbourhood renewal should result in more positive developments. A number of initiatives are being introduced which could foster social integration as well as economic regeneration. However, it is vitally important that minority ethnic groups are involved at every stage of the planning and implementation of such initiatives. In the past, their inclusion has not been consistent.

Chahal (2000:7) notes that recent research suggests that 'flagship projects which celebrate and utilise diversity could be considered in all regeneration programmes. For example, the proposed 'Rich Mix' centre in Tower Hamlets, East London, aims to celebrate London's cosmopolitan heritage and the contribution that migrant communities have made to the city.'

Concluding comments

The above paragraphs have highlighted a number of initiatives that should, in the longer term, lead to greater community cohesion. However, it is important to stress again that community cohesion is not something that is achieved once and for all. It is an ongoing process that requires sustained commitment, both locally and nationally.

It is also important to acknowledge that to achieve community cohesion every one must be involved, not just excluded groups. Everyone needs to be made aware of how the situation affects him or her, both in economic and social terms.

Forrest and Kearns (op. cit., 15) caution about the tendency to focus only on the disadvantaged and poor neighbourhoods. The focus is then on what is lacking in a neighbourhood, rather than on building 'a more rounded view of neighbourhood dynamics and in particular the similarities and differences between neighbourhoods.'

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Appendix D

An example of Cross Cultural Work by Young People of Different Cultures. The following lyrics were written by the group 'Mystical Crew' who meet at the Pakistani Community Centre, Bradford.

'Mystical crew'

Hold tight my Manningham raver gonna give you the mystical flavour
This is the sound of the MC Stinger
Weed or Ganja not my scene
Penningtons Danca got the Sounda
We don't allow no bad behaviour
White asian black them stick together
I'm an MC and your saviour

Where do I live where do I be
Bradford, Manningham, White Abbey
I've lived there since I was a youngster
Don't want to be a drug dealer
Just wanna be a money maker
Dark ryder gonna get you hypa

White black and an asian
Grew up together there is no tension
Mixed raced generation
Bringing you a new creation
Racism we don't mention
In the mystical dimension
Lyrical god's gift creation
It's a pce invitation

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Ma bad boy don't smoke do ganja
Go to school to educate you
Black and white to shake together
I'm on the mic to entertain you
Watty don't judge me by me colour
Just listen to me and I'll be your saviour
If not den I can't please you so deal your ganja in some other corner

Complextion and reflection
In the nation boom boom selection
Somebody answer my questions
I'm gonna give you the abbreviation
Go to school and get education
Speed on the road and pick up a caution
Pay your fine and make a suggestion
Roll with the beats and flow with the motion

I left school when I was 16
And started working for an agency
II soon realised it was not for me
And I wanted to be a garage MC
Stand on stage and cause a rampage
Past first stage on the streets of rage
My disadvantage is my age
Its like I'm locked up in a cage

Now down in the streets or the so called slump
They say we riot to have some fun
We live by the mic, don't use no gun
This is the way my life is run
Give me the mic I love this one
All the media talk so Wrong
PCC I come from
Mystical crew have the fun

Sex drugs and addicts too
People in Manningham don't have a clue
Is the only way out and the only way through
Is to change your heart and be someone new
Today I'm on the mic just to tell you
You know what dey say and you know what they do
Don't need to be a bad boy to be in a crew
Going out to the Bradford youth

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This is the sound of the mystical flavour
Started in the pec centre
Now we're here to meet and greet you
DJ him got the viba
I'm a Bradford 8 manningham westsider
So don't bother dis me by my colour
Give me the chance and I'll give you the flavour
Another MC give them the suga

What do they say and what do they do
Ma ma ma mystical crew passin through
Coming from manningham to entertain you
Listen to us yo listen in now let me begin
Listen to da sound that mystical bring
R P S up on the decks mixin
MC Ryder upon the mic, moving

Big up the tat and the imy
There the workers that helped me
Helped me to be a garage MC
Now I'm showing you my self esteem
I go to college as well as MC
Like to say knowledge is a key
That coming from you to me
But I hope to get a degree

Time have changed and da tables are turned
Any many things have been learned
We've come a long way from back in day
So listen to what I've got to say
To succeed
Is it a want or need
If I do make it I'm bound to succeed
I want a high positive like a gangsat dealer or musician
Don't need no crack or even weed I'm on da m m m mic

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